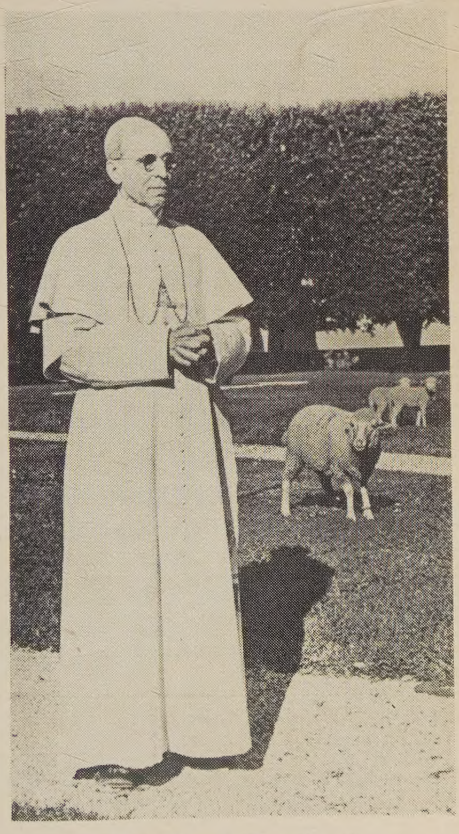
The Priest

Edited By Priests For Priests

COLLEGE LIBRARY

tember, 1958

nte Calamo 707
spondence 724
People's Schools 729
g Law v.
igious Freedom 735
Parish Priest As
h-School Teacher 740
Not More
ular Institutes? ..745
Another
glish Missal? 749
the Jesuits
re Disbanded 754
nplum dedi
is' 760
Liturgy and
orics 765
Code of
non Law 768
Reviws 774



The Good Shepherd

Just off the press

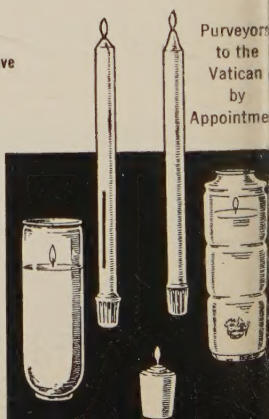
Get Your copy of Emkay's 1959 Candle Catalog

SEND NOW for your copy of this handy 28-page reference showing the complete Emkay Church Candle and Accessory selection with latest price listings. Many new items are illustrated and described, including Lumen Christi Sanctuary Lights, the lights with *Rubrical* Guarantee . . . new Easter Vigil Paschal Candles . . . Congregational Candle Kits. Whatever it is, you will find in this book the exact candle for every need — candles at the lowest price consistent with perfect quality . . . candles guaranteed to burn slowly . . . evenly . . . cleanly — As perfect a symbol as a candle can be.

MUENCH-KREUZER
Candle Co., Inc.
SYRACUSE 1, N.Y.

NEW YORK 225-5th Ave. Room 639
CHICAGO 4140 W. Chicago Ave.
BOSTON 73 Park Drive
NEW ORLEANS 6140 General Diaz St.
LOS ANGELES 745 E. Pico Blvd.

Emkay Candles



Muench-Kreuzer Candle Co., Inc.
Dept. T-958 Syracuse 1, N. Y.

Please send me your new 28-page, completely illustrated, Candle Catalog.

Name .....

Street .....

City ..... State .....

The 'FAIR SHARE'* Plan of Fund-Raising

offers a simple, workable collection
and follow-up system thus insuring
GREATER RETURN on pledges

A PARTIAL LIST OF 'FAIR SHARE'* CAMPAIGNS COMPLETED SINCE JANUARY, 1958

		GOAL	OBTAINED
COLORADO			
Leadville	Annunciation	$ 85,000	$ 89,022**
Longmont	St. John's	75,000	136,000**
ILLINOIS			
Chicago	St. Denis	350,000	409,000**
Chicago	St. John Fisher	400,000	412,000***
KANSAS			
5 Parishes (Johnson Co.)	Bishop Miege High School	1,250,000	1,360,000**
Lawrence	St. John Evangelist	125,000	127,538**
MINNESOTA			
Mankato	St. Joseph the Worker	135,000	156,367
NEBRASKA			
Tecumseh	St. Andrew's	70,000	70,109
NEW YORK			
Brasher Falls	St. Patrick's	60,000	95,000****
Champlain	Church of St. Mary	90,000	155,745**
Plattsburgh	St. Peter's	250,000	345,832**
Saranac Lake	St. Bernard's	250,000	316,211**
NORTH CAROLINA			
Hendersonville	Immac. Conception	40,000	45,416
OHIO			
Madeira	St. Gertrude's	400,000	475,846**
TEXAS			
Austin	St. Ignatius Martyr	100,000	124,067
Beeville	St. Joseph's	115,000	128,034
McAllen	Our Lady of Sorrows	100,000	147,000**
San Antonio	St. Mary Magdalen	250,000	310,918**
WASHINGTON			
Ephrata	St. Rose of Lima	100,000	141,200
Wenatchee	St. Joseph's	200,000	209,560**

**2nd 'Fair Share' Campaign ***3rd 'Fair Share' Campaign ****4th 'Fair Share' Campaign

CONSULTATION WITHOUT OBLIGATION

THOMAS RICHARD FINN AND ASSOCIATES

314 East 51st Street

Kansas City 12, Missouri

Telephone: Plaza 3-4155

Reg. U. S. Pat. Off.

SUBSCRIBED AMOUNTS are NOT the goal in fund raising

Fund raising campaigns cannot be measured until subscribed amounts are actually turned into dollars collected. This takes the kind of follow-through that Hugo A. Gold Company gives to the campaigns it conducts.

The exclusive Catholic fund raising service of Hugo A. Gold Company offers its records for your inspection. These records—covering all campaigns conducted—show an average of 90.8 per cent of subscribed amounts actually collected. In addition, our insistence on standards in keeping with the dignity of Holy Mother Church have stimulated greater harmony among parishioners and greater enthusiasm for participation in church affairs.

We invite you to discuss any of our campaigns with the pastors or others in authority for whom we have conducted them. The records of all our campaigns are available for your information.

Exclusively Catholic

HUGO A.
Gold
COMPANY
ECCLESIASTICAL
FINANCIAL PLANNERS

Write or telephone collect to any of our offices

WESTERN OFFICE: 1987 Macon St., Aurora, Colo., EMpire 6-1716

MIDWEST OFFICE: 821 No. Karlov Ave., Chicago 51, Ill., BElmont 5-7055

WEST COAST OFFICE: 3450 Geary Blvd., San Francisco 18, Calif., SKyline 1-8600

Current Calamo

The Rhetorical Question Answered

WE read in the London Tablet the story of the Duke of Cambridge, Queen Victoria's uncle, who used to comment in church.

"Let us pray," said the clergyman.

"By all means," responded the Duke.

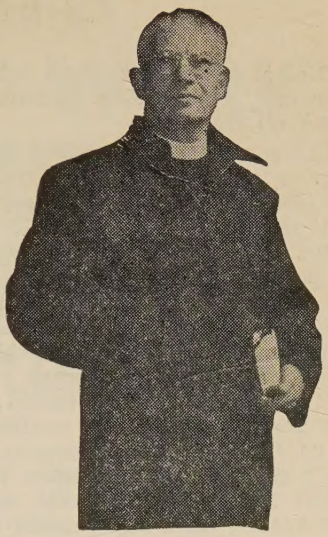
On suitable occasions, the clergyman would pray for rain.

"No good," announced the Duke after one such prayer, "so long as the wind is in the east."

Being a Royal Duke, observes D. W., he felt he was entitled to an exceptional liberty of comment.

In our diocese we had a priest who was not at all averse to answering the rhetorical question of the man in the pulpit. On one occasion, a parish centenary, he was sitting in a front pew with the other priest-guests, when the sermon became a little too long for his nerves to bear.

"I have just recalled the many priests who have come from this parish during its first hundred years," cried the preacher. "I could also list the saintly nuns and brothers who have gone forth into the vineyard from these sacred precincts. But need I go on?"



The original

CROW WING

GARMENT

designed and tailored

PARTICULARLY FOR THE CLERGY

Available in either the WINTER or SPRING model.

Sui generis primum
Sui generis optimum

New item!

100% wool flannel SMOKING JACKET

For full information and literature, write

Crow Wing Garments

P. O. BOX 155
BRAINERD, MINNESOTA

"Not at all. For heaven's sake, stop now," cried the listening priest up front.

This so rattled the speaker that after a moment's fumbling with his ideas, he blessed the people and retired.

But such a lapse of memory is no problem to a rather innocent old missionary of our acquaintance. (As a matter of fact, he seldom goes out. They have made him a sort of perpetual econome.)

"I some times lose the thread of my thoughts," he once confided to us. "But when that happens, I don't get upset. I just leave the pulpit and sit down on the sedilia until I have my sermon in mind once more. Then I go back to the pulpit and finish up."

The Lunatic Fringe

AFTER centuries of objective injustice to the Negro, which, be it observed, is mitigated by historical circumstances, the U. S. has apparently decided to undo ancient wrongs. So what happens? With characteristic verve, a small minority goes crazy at the opposite extreme.

We have in mind the recent action of the New York City Board of Education which, quite probably under considerable pressure, has removed *The Adventures of Huckleberry Finn* from the list of approved school texts. One publisher says school officials warned him that his contract for the book would not be renewed since it con-

THE PRIEST SEPTEMBER, 1958 VOL. 14, NO. 9

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944. at the Post Office at Huntington, Indiana, under the act of March 3, 1879. age .50 per year additional. To seminarians, $1.50 per year.

Subscription Prices:

To members of Catholic clergy and religious in the United States. $3.00 per year, $5.00 for two years. $10.00 for five years. Canadian and Foreign post-

Editorial and Business Staff:

Rev. G. J. Gustafson, S.S., M.A., Ph.D.
Rev. Richard Ginder, M.A., S.T.L., F.A.G.O. ..... Editors
V. Rev. Paul R. Coyle, J.C.D.
Rt. Rev. Wm. L. Newton, P.A., M.A., S.S.D.
Rt. Rev. Michael Andrew Chapman
Rev. John F. Cronin, S.S., Ph.D.
Rev. Walter J. Schmitz, S.S., M.A., S.T.D. ..... Associate Editors
F. A. Fink ..... Business Manager
Martin E. Greven ..... Advertising Manager
Our Sunday Visitor, Inc. ..... Publisher

Indexed in the Catholic Periodical Index.

Address all business communications to THE PRIEST, Huntington, Indiana.
Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, St. Joseph's Church, Pittsburgh 33, Pa.

RESULTS!
CONVERT WORK
BY PRIESTS
WORKING IN AREAS THAT ARE 94% NON-CATHOLIC, USING THESE OUTSTANDING BOOKS

"LARGE INQUIRY CLASSES"

by FATHER FARRELL

This book is entirely different from any other book on making converts. "Large Inquiry Classes" explains in detail the method used to conduct Inquiry Classes ranging from 100 to 300 Non-Catholics. $1.50 per copy.

"THE PARISH CATECHISM"

by FATHER FARRELL

emphasizes concreteness and simplicity without sacrificing thoroughness. If you want a well instructed convert give him a book that gives a thorough practical explanation of the Faith. .75 per copy.

"Instructions for Non-Catholics"

by PARISH PRIESTS ***(Edited by Father Farrell)***

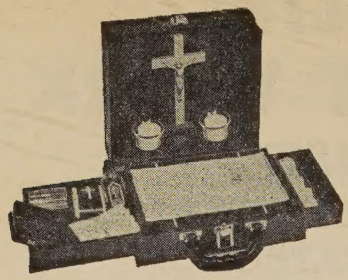
A more complete explanation of the Faith for those for whom a catechism is not adequate. Lessons for the Non-Catholic who cannot attend class. Lectures for the priests teaching Inquiry Classes. $1.50 per copy.

United Book Service

609 EAST 89th STREET DEPT. P CHICAGO 19, ILLINOIS

Also available at all Catholic book stores

QUANTITY RATES TO THE CLERGY



"SACRA-KIT"

Reg. Trade Mark

Portable Sick Call Set

- For DIGNITY AND CONVENIENCE in administering at the bedside.
- Designed by a priest for priests' use in HOSPITALS AND HOMES.
- Ideal for administering LAST RITES and for COMMUNION CALLS.
- Well-constructed case finished in leather fabric. Ventilated, lined in velvet. Size: 11¼ X 10½ X 4.
- EASY ACCESS to sick call needs in sliding tray.
- Case equipped with removable crucifix, candle holders, candles, linen cloth, holy water bottle, and **special ablution cup.** Space is provided for **your own** Stole and Ritual.
- Priced at $29.75, postpaid in U.S.A. when payment is sent with order.
- MONEY - BACK GUARANTEE that you'll like it.

Write to:

L. A. CALHOUN CO.

4020 Elliot Ave.,
Minneapolis 7, Minn.

Or order through your local church goods dealer

tained passages that were radically offensive. In a basically identical fashion others have proposed the necessity of rewriting our beloved old plantation songs to eliminate insulting terms like "Massa" and "Folkses." It taxed our ingenuity beyond limit to try to sing our own homemade revisions, but no matter.

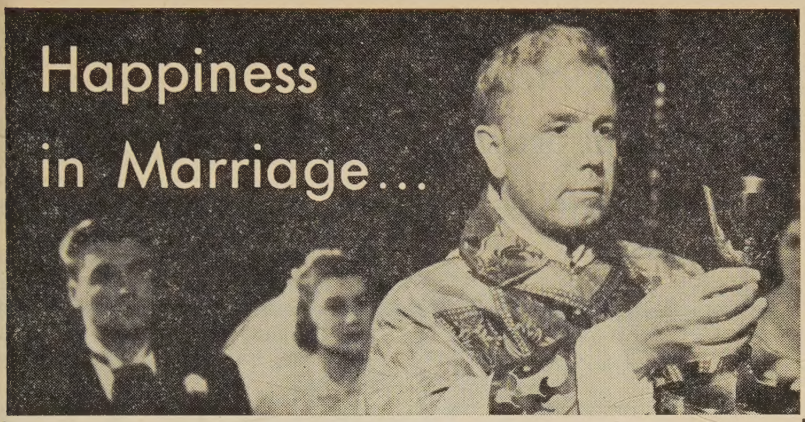
The point is we can't for the life of us see how all this helps in any material way. To us it remains simply silly. Even more, we still have fond recollections of "Jim" the Negro slave who figures so largely in Mark Twain's classic. Certainly we were not in any conceivable way made anti-Negro by this lovable character. Nor does the humming of *Old Black Joe* in the shower room turn us into raging racists!

We were happy to learn later that responsible Negro leaders feel the same way. But we fear that the day is not far off when only the good natured Irishman will tolerate a bit of brogue on the screen or TV.

Silver Trumpets

NO one who has ever seen the Holy Father on ceremonies in St. Peter's can ever forget the "silver trumpets" which herald his entry and which are heard again playing that wonderfully solemn melody during the Consecration of the Mass.

Comes now Clement Dane of the London Universe to tell us that the trumpets are not actually silver, but that Silveri is the name of the composer. And besides trum-



begins at the altar . . .

but doesn't end there. The grace of the sacrament has to be kept alive for the tasks of building a deep personal union and a happy family.

GRAIL Magazine of Catholic Marriage, will bring monthly inspiration and help to your parishioners. This unique magazine, covering all areas of marriage and family life, is published by the Benedictines at St. Meinrad, Indiana, in cooperation with the Cana Conference of Chicago.

For a free sample copy and for information about special offers to priests simply drop a card to:

REV. RABAN HATHORN, O.S.B.

THE GRAIL, St. Meinrad, Indiana

Important New Books for all priests!

The Gospel of St. Luke

Joseph Dillersberger. A commentary on the third Gospel, combining the traditional methods of exegesis with the fruits of the author's personal reflection. $5.75

A Father Faber Heritage

Compiled by Sister Mary Mercedes, S.N.D. de Namur. Selected readings from the great works of Father Faber. In these passages and essays his vigorous thoughts come alive again, reflecting the undying value of his spiritual vision. $4.75

Valiant Heralds of Truth

Pius XII and the Arts of Communication

Rev. Vincent A. Yzermans. A timely collection and study of the words of the Holy Father to, and concerning, the various mass media. The Pope's perceptiveness and sympathetic understanding of the problems involved reveal a man genuinely interested in the claims of both art and morality. $3.75

Biblical Subject Index

Edited by William J. Kiefer, S.M. A comprehensive index of all the books of the Bible according to subject. Its abundance of cross references makes it invaluable for any library. $4.50

Wherever good books are sold

The Newman Press

WESTMINSTER, MARYLAND

Currente Calamo

pets, there are trombones and horns in the ensemble.

It seems that Silveri was a Noble Guard. According to the late Abbott Hunter Blair, this solemn melody was his only composition. The manuscript is still in existence.

The Pope's processional music was composed by another Noble Guard, named Longhi. He also is said to have composed only this one piece, but the manuscript has vanished.

Silveri and Longhi sat down to write their music as a sort of response to a Frenchman who had visited Rome during the last century and had written in praise of the other music he had heard in St. Peter's.

Review Of The Month

THE following neat bit of satire by Jack Moffitt appeared in The Hollywood Reporter reviewing "The Bride and the Beast," a little stinkeroo filmed by Allied Artists:

Every few years a cheap movie in which a phony gorilla carries off a girl, clad in a nightgown, cleans up at the box-office. The exhibitor whose audience is not too discriminating may find in "The Bride and the Beast" another such exploitation picture. In order to get a fresh shock into old hokum, Adrian Weiss comes up with a new twist. In his production, the girl (Charlotte Austin) goes for the gorilla and departs in a happy trance with her hairy Lothario to meet his folks in the jungle.

It can hardly be considered a

MWO

It Happened At....

St. John the Beloved

SHERWOOD PARK
WILMINGTON, DELAWARE

- **PROJECT** Debt Reduction
- **GOAL** $300,000
- **SUBSCRIBED** $312,689

FOR SUCCESSFUL, SATISFYING
FUND RAISING GO . . . MWO

MAHONEY, WIELERT & O'BRIEN

280 MADISON AVENUE, NEW YORK 16, N. Y
MUrray Hill 9-7891-2

Avoid unfamiliar words

Bible quotations for nearly every answer

Marriage treated adequately

New rules for Communion fast

A Catechism For Adults

THE NEW CATECHISM

Edited by Rev. Wm. J. Cogan

Written especially for Inquiry Classes and convert instruction

PRICE LIST

1000 or more copies	**45c ea.**
100 to 999 copies	**57c ea.**
10 to 99 copies	**60c ea.**
Single copies	**75c ea.**

Notice our new address

ACTA PUBLICATIONS

5735 UNIVERSITY AVE.
CHICAGO 37, ILLINOIS

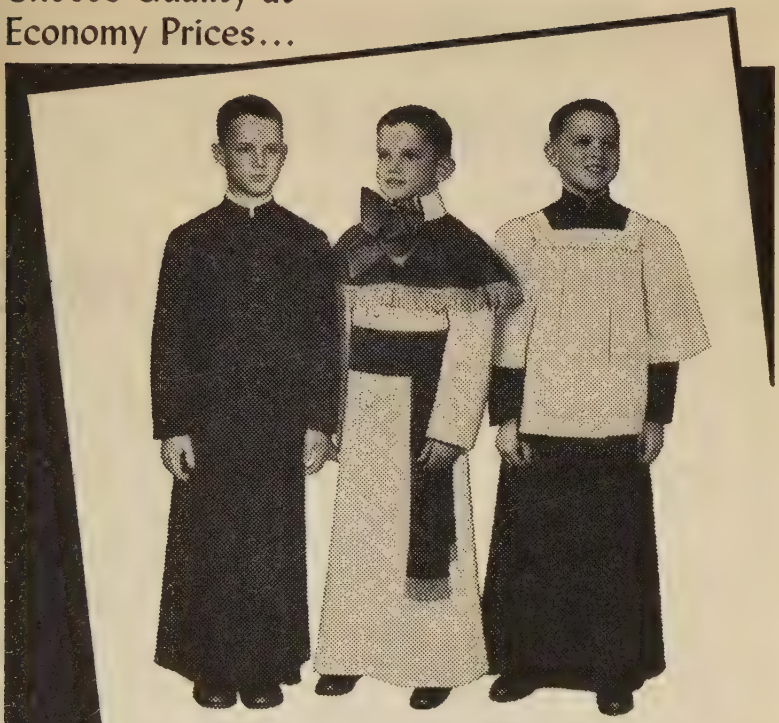
or your local Catholic Bookstore

compliment to her husband (Lance Fuller). But he mismanages his marriage from the very beginning. Though he is a dealer in wild animals, almost any marriage counselor would have advised against taking his bride to a honeymoon cottage where there is a gorilla in the basement. From the very first, bride and beast feel gentle emotions toward each other. During the night the gigantic simian gets loose, invades the bourdoir and is delicately fingering the lady's lingerie when the husband wakes up an invokes the unwritten game law by shooting him dead.

The bride gets moody and the groom calls in a doctor. Under deep hypnosis the girl recalls a great many stock shots from wild animal pictures (which you also will recall without much effort) and it is revealed that in a previous incarnation, she was a gorilla. The physician does not feel that the next few crucial weeks of marital adjustment should be spent in the African gorilla country, but this is exactly where the husband decides they must go.

Once there, a gorilla appears and carries the bride, once more in her night-dress up country. The husband follows, plagued by the thought that the doctor told him women are fond of fur. Finding his wife in a cave full of gorillas, the overwrought married man punches one of them in the jaw. The gorillas fight extremely fair, refraining from using fang or claw. But they do quiet the husband by knocking him out.

Choose Quality at Economy Prices...



ALTAR BOY FURNISHINGS

BY *Toomey*

FASTENER DETAIL

COLLAR DETAIL

BUY THEM FROM YOUR *Toomey* DEALER (Religious Supply Houses) THROUGHOUT UNITED STATES AND CANADA

MATERIALS
Cassocks are made of fine poplin with silk-like finish. Surplice material is Fruit-of-the-Loom muslin.

CUT AND MAKE
All garments are cut on full and tested patterns — sewn with close stitch of best thread — all seams are finished — hems are generous in depth.

COLORS
Cassocks are available in all popular colors — black, red, white, cream, green and purple.

FASTENERS
Heavy-duty buttonhead snaps are a feature of these cassocks. They are quicker, and longer lasting than other closures. Buttons, if desired.

R. J. TOOMEY COMPANY

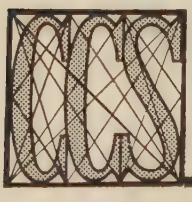
HOW BIG MONEY IS RAISED FOR CATHOLIC NEEDS BY COMMUNITY COUNSELLING SERVICE

(A FREE 36 PAGE BROCHURE)

The most extensive and detailed presentation of its kind.

See the men who staff the firm that has raised over $175,000,000 for Catholic enterprises; schools, churches, seminaries, hospitals, parishes, dioceses, and an unending variety of Catholic projects. Read the complete story of the processes by which huge sums are raised for individual parishes — from the first analysis of the need and potential to the final totaling of the results.

Illustrations in color, photographs, and drawings fully describe the dramatic story of scientific fund raising campaigns designed specifically for the locales in which they are to be conducted. Painstakingly planned and skillfully executed by members of the all Catholic staff at Community Counselling Service, the campaign for your diocese, parish or institution can prove as successful as the many others handled through the year by CCS.



Community Counselling Service, Inc.

EMPIRE STATE BUILDING NEW YORK 1, N. Y

OXford 5-1175

FOR YOUR FREE COPY WHICH ENTAILS NO OBLIGATION ON YOUR PART, WRITE TODAY.

COMMUNITY COUNSELLING SERVICE, Inc.
Empire State Building, New York 1, N. Y.

Remember — you can't spell suCCeSs without CCS.

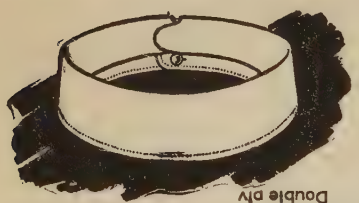
- **Analysis at no obligation**
- **Flat Fee — No Percentages**
- **All Catholic Staff**

ALBANY, N. Y.	BRIDGEPORT, CONN.	BUFFALO, N. Y.	CHICAGO, ILL.	NUTLEY, N. J.	ST. LOUIS, MO.
90 State Street	240 Fairfield Avenue	750 Richmond Avenue	55 East Washington Street	40 Elm Place	3926 Lindell Boulevard
Albany 6-9530	Edison 4-1771	Lincoln 6726	Dearborn 2-7009	Nutley 2-3714	Jefferson 5-2833

✪ ✪ Westport Fibercraft Co. ✪ ✪

Neatest looking!
Most convenient!

Our Modern Thro-away
"CHAPLAIN"
COLLARS



"The Chaplain" Double ply Reversible

One low price! **4** Dozen for $ **5** 00

Only one style, quantity-low-priced for men who believe in and *really use* our wonderful **Chaplain** collars. No wilting, no fraying — and you never have that hot *synthetic* look! Be neater; be more comfortable—and *Save Money!* They're Reversible—wear a Chaplain Collar as long as it looks fresh—then throw it away. Front, 1⅝ in. and they're double ply. Packed flat — nothing like them for travel! If in doubt of size, give shirt size.

Postage Prepaid in U. S. A.—No C.O.D.'s

Westport Fibercraft Co.
Westport, Conn.

I am enclosing FIVE DOLLARS for Four Dozen "Chaplain Collars. Please send in size circled below.

14½ 15 15½ 16 16½ 17 17½

PLEASE PRINT

NAME _____

STREET _____

CITY _____

Currente Calamo

St. John Chrysostom

AT the risk of boring readers and possibly annoying others may we suggest that you take down Newman's *Historical Sketches* and read — oh, anything. We have ourself just finished his "St. John Chrysostom" (Vol. II) which accounts for our enthusiasm and our proselytizing just now. We last read this sketch possibly twenty years ago but found it as moving in 1958.

St. John's letters are still wonderful, deeply human and deftly handled by the sensitive and sympathetic Cardinal. The sketch nicely illustrates Newman's own idea that nothing compares with the letters and personalia of a saint or hero, that everything else fails in comparison, however beautiful a biography, and all that. As he put it, "I gain more from the life of our Lord in the Gospels than from a treatise *de Deo*. I gain more from three verses of St. John than from the three points of a meditation."

As we all know, Cardinal Newman was deeply read in the Fathers of the Church; they are the ones who guided him to the historical Church of Christ; but he wanted the saint's own story, not some biographer's version.

"When a Saint is himself the speaker, he interprets his own action; that is what I find done in such fulness in the case of those early luminaries of the Church to whom I am referring. I want to hear a Saint converse; I am not content to look at him as a statue; his words are the index of his hidden life, as far as that life can be

In Your Religious Instruction Classes . . .

Enlist the Help of Master-Catechists — Weekly

By Using the

Confraternity

MESSENGER

Method

Thousands of teachers enlist the help of master catechists each week in their religion classes for Catholic children *not* attending parochial schools — by using the *Confraternity* editions of the MESSENGERS as "pupil texts." Each of these weekly religious instruction periodicals has been prepared under the direction of a priest-editor with years of teaching experience.

Planned both editorially and pictorially to meet the needs and interests of Catholic children on three different grade levels, the weekly *Confraternity* MESSENGERS make religious instruction more effective and more enjoyable. A practical, integrated weekly religion course, the *Confraternity* MESSENGERS are designed to be of maximum assistance to the CCD catechist.

Be sure your parish boys and girls will be profiting from the *Confraternity* MESSENGERS each week. Order today! (Samples, descriptive literature and bulk rates on request.)

GEO. A. PFLAUM, Publisher, Inc. 38 West Fifth Street Dayton 2, Ohio

"The best Catholic Hymnal in America"

THE PIUS X HYMNAL

Now Available in Five Different Editions

Complete Edn. Accompaniment Book (486 pp. Full cloth, gold stamped) **$5.75**

Singers Edition (For Unison 2 Voices or SATB) **$2.75** (444 pp. Full cloth, gold stamped)

Abridged Edition (Unison Voice) For Congregations and schools. 85 selected hymns from complete edition.

Accompaniment book **$3.00**

Singers edition ..... **.90**

For Men's Voices (TTBB ..... **$2.00** 56 selected hymns from the complete edition. For Seminaries and parish choirs.

Available at discount during our September Sale: Singers edition only.

McLaughlin & Reilly Co.

252 Huntington Ave. Boston 15, Mass.

BLACK TOPGRAIN ZIPPER TRAVEL BAG

Regular $19.95 Value Special for Clergy

$13.95 Ea.

Plus 10% Fed. Excise Tax

Black top grain cowhide with embossed shark finish; sturdy zipper closure with lock; welt edges; fully lined; two strong leather handles. Size, 18x10x11½" with wide opening to permit packing of all travel and religious accessories. A real value in a bag of many uses.

Write for complete information and prices on other merchandise for the clergy.

We will ship on open account subject to your full satisfaction. A 75c shipping, insurance and handling charge will be added to invoice.

Clermart

Box 808 St. Louis 1, Mo.

Currente Calamo

known to man, for 'out of the abundance of the heart the mouth speaketh.' This is why I exult in the folios of the Fathers."

Newman had a point. He was no idle reader dissipating his time. He was not scouring the reliques for a quotation to buttress a doctoral thesis. He asked nothing of the saints but example and he was prepared to listen with humility.

In the life of St. John Chrysostom he was to find parallels with his own. "Non ignarus malorum, miseris succurere didicit" with apologies to Vergil. The essay itself was written in 1833 but the Johannine life was to come quickly enough for Newman: the opposition of fellow-worshippers, the occasional insolence of authority, the law's delay, the prudence of the worldly-wise who sought preferment . . .

Musica Rediviva

AMONG the phenomena of the past twelve months as viewed from the editors' ivory tower is a ripple of official interest in Church music. Several of the Ordinaries seem to be reviving their Music Commissions, cleaning out the deadwood and the time-servers and infusing new and perfervent blood. (Mixed metaphor here?)

Father Robert F. Hayburn, one of the only two priests in the country who are Fellows of the American Guild of Organists, has been appointed Archdiocesan Director of Music for San Francisco and in that capacity he has compiled a really first-class handbook of information on the requirements of Church music.

only one fund raising firm under the sun

can make this proud report
a campaign for a new junior seminary
in the diocese of Sacramento
sought $2,500,000 and obtained $2,733,000

that, too, is us

LAWSON ASSOCIATES inc.

Fund-raising Counsel

HOME OFFICE:
53 North Park Avenue
Rockville Centre, N.Y.
ROckville Centre 6-0177

WESTERN DIVISION:
101 Jones Building
Seattle, Washington
Mutual 2-3691

NORTH CENTRAL DIV'N:
24 N. Wabash Ave.
Chicago 2, Illinois
Tel: Financial 6-4504

CENTRAL DIVISION:
3545 Lindell Blvd.
St. Louis, Missouri
Jefferson 5-6022

SOUTHWEST DIVISION:
2015 J Street
Sacramento 14, Calif.
Hickory 6-5759

The fifteen chapters of his book (98 pages) discuss the organ and its use, music at weddings, confirmation, forty hours, recommended music, Church music not recommended, holy week, preparing for an organ, pipe organ v. electronic instrument, and many more subjects. All new rubrics and regulations are included and there is an appendix on school music.

Every pastor would find this a helpful addition to his library. The cost is $2.00 and it may be ordered from the Catholic School Office, 443 Church St., San Francisco 14, California.

On a more modest scale we find a Code of Sacred Music drawn up by Father James P. Sears for the Diocese of Springfield, Mass. Actually, it is material from the appendix of the Synodal Regulations promulgated last spring.

A copy of the Code was sent to all pastors with extra copies for the choir director and organist and a covering letter from Bishop Weldon.

Interested readers may have a copy by writing to Father Sears at St. Michael's Cathedral, 260 State St., Springfield, Mass.

Parents' Guide

SO often when our young people compare notes on standards of conduct, they find that their advisers have given them quite an assortment of conflicting opinions.

What time to be in at night, for instance? ten-thirty? eleven-thirty? midnight?

Is there anything wrong with dating between high-school freshmen? How about smoking? — an occasional beer?

Realizing that the divided kingdom does not stand, Archbishop Binz of Dubuque is circulating a "Guide for Parents of Catholic Youth," written by his Superintendent of Schools, Msgr. Justin A. Driscoll. Very attractive in format, it is printed in black and red with drawings scattered throughout. Though it is only 36 pages long, it takes up the principal issues and sets sensible norms: baby-sitting, for instance, television, haircuts, blue-jeans, dating.

For a sample copy, write to the Bureau of Education, Archdiocese of Dubuque, 1100 Bluff Street, Dubuque, Iowa. Unfortunately, the price is not imprinted on our copy.

Art Expert Available

WE have a letter from Father Joseph A. Cawley, S.J., pastor of Old St. Joseph's Church, Philadelphia, in which he recommends the work of Mr. Albert L. Biro, 6128 Bingham St., Philadelphia 11, an art expert who is also recommended by Theodore Siegl of the Pennsylvania Academy of Fine Arts.

Father Cawley says that Mr. Biro did "a thorough and satisfactory retoration of practically all the oil paintings in the rectory. Many of the paintings were in very poor shape — blackened with age, canvas torn in places, loose paint flakes, blemished in spots. All these have been skillfully repaired.

"I understand," Father Cawley continues, "that Mr. Biro studied

Will America Supply Grade-School Apostles for the World's new "Springtime"?

Early this year Pius XII spoke with hope of the world's "reawakening," of mankind's being on the threshold of a new "springtime" . . . But humanity won't make this progress in your parish unless you develop an apostolic mind & heart in your youth . . . Pictured on this page Father John Coffield trains young apostles of Dolores Mission, Los Angeles, to really be strong and perfect Christians in the neighborhood of 3rd and Gless . . . Every month CATHOLIC BOY publishes a picture-story showing grade-school apostles carrying out a project that has worked . . . Why not try the BOY in your parish?

THE CATHOLIC BOY
Notre Dame 18, Ind.

Start your bulk order today. Only 15c a copy!

Currente Calamo

at the Hungarian Academy of Fine Arts in Budapest some 30 years ago. He was for some time a student of art history at the Pazmany University in the same city, and subsequently became assistant professor there.

"For the past ten years he has been employed at the Museum of Fine Arts in Budapest as a restorer of the valuable and rare works of art stored there.

"My dealings with Mr. Biro have been most cordial. I have found him to be a gentleman in all outward respects.

"Finally, should anyone wish to inspect the work of restoration of our paintings at Old St. Joseph's and thus satify himself in this matter, be assured that he will be most welcome."

Correspondence

Praises 'Guest House'

YOUR kind invitation to use the reader's column in THE PRIEST gives me courage to write what I felt I should for quite some time. I will be as brief as possible. There is really so very much to say that could and maybe should be said.

Five times I made that most miserable journey to that hostelry of the legion of forgotten men in OshKosh, Wisconsin. There I met the brethren from practically every state in the Union, from Canada and the Islands. There I met the brethren, former guests of oth-

We are sculptors in wood executing all types of figures, crucifixes, stations of the cross, reliefs, complete church furnishings, crib-sets. Your inquiry is invited.

Hans and Adolph

HEINZELLER

WOODCARVERS

OBERAMMERGAU

Breitenau—Kircheck—Germany

What Do You Look For In Campaign Direction?

- √ **Experience**
- √ **Responsibility**
- √ **Consideration for your people**
- √ **Dignity**
- √ **Custom planning**
- √ **Financial Success**
- √ **Low Cost**

Unless you, as a Pastor, can check each qualification listed above as an absolute requirement for your fund raising direction, the Charles J. Francis Company is not the firm you need. We offer each of these qualifications, and place strong emphasis upon their importance.

EXPERIENCE: You should require top experience. Our campaigns have produced more than $50,000,000 for clients.

RESPONSIBILITY: The Pastor should be able to lean on his director—never the opposite. We accept complete responsibility for all details.

DIGNITY: The campaign must be conducted in keeping with the dignity of the Church. Our reputation guarantees this dignity will be maintained.

CONSIDERATION FOR YOUR PEOPLE: It is your obligation, through selection of the proper firm, to protect your people from high-pressure and unethical campaign practices. We will not direct a campaign in which such methods are desired.

CUSTOM PLANNING: No two parishes are alike. Your needs deserve and demand custom planning. In our campaigns, methods, timing, payments, organization—all are designed to produce the maximum benefit for you and your people.

FINANCIAL SUCCESS: This is not the least important, but neither is it the most important qualification. If the other qualifications are provided by the firm you select, Financial Success is virtually inevitable.

LOW COST: Costs, like most things, are relative. The Charles J. Francis Company offers the lowest cost possible while maintaining the qualities our clients have come to expect and demand. In construction, the fee paid a good architect will result in lower, not higher costs. Our directors are high quality financial architects.

Charles J. Francis Company

FUND RAISING • PUBLIC RELATIONS

4526 The Paseo—Room 3
Kansas City, Missouri

1284 Mission Street
San Francisco, California

er like hostelries and their branches scattered throughout the nation. Many were from the West — Albuquerque — Fitzgerald's I believe they called it. Aside from new men, the most, even as I, were repeaters and repeaters. (Via Coeli — Editor.)

refinishing
replating • repairing
CHURCH METAL WARE

Allow us to show you how your sacred vessels and metalware can be renewed . . . repaired, replated and returned to their original beauty by trained Catholic craftsmen handling each item through processing with the reverence and dignity it deserves. Archdiocesan Ecclesiastical Approbation to handle consecrated vessels.

Write for cost estimates for our services. You may forward your precious vessels to us for price estimates before servicing. Unless you are pleased, we will return the order as received at our expense. Generous price consideration on all sacred vessels and ecclesiastical metal ware used in Catholic services.

E. J. Lanagan, Ecclesiastical Services Dept.

HOME PLATING COMPANY, INC.

905 Massachusetts Ave. Indianapolis 2, Ind.

The hostelry I attended, and most like it, serves a good purpose: a place of refuge and removal from miserable circulation. Most of the men, like myself, sincerely sought a way with greatest determination — that "never again!" What a heart-breaker to the authorities, bishops and superiors, these solemn promises and resolves!

Well, I was all set for my sixth trip — I suppose a long one — to the Alexian. I was too fuzzy to know the implications when an invitation from Guest House, Chippewa Falls, now Lake Orion, Michigan, came to the rescue. It was signed A. Ripley. Three days after getting to Guest House I had my last drink. That is now six and a half years ago. Mr. Ripley said, "Do you want what we have? Come and get it." He wasn't fooling. He meant it. I had long forgotten that there could be more than a meal, a bed, and then the long, long, pretty hopeless wait.

What I wish to say is this: I have spoken with so many from the various places which offer refuge, an anonymous refuge out of miserable circulation. Guest House of-

CONFESSIONAL HEARING AIDS

MICROSOUND

1700 WALNUT STREET
BERKELEY, CALIFORNIA

Automatically serves BOTH sides of a double confessional. No switches to throw.

The only successful aid for the PRIEST who himself has a loss of hearing

Convenient for Penitent. Clear Tone.

•

NO CALLS FOR SERVICE IN PAST TEN YEARS!

fered, on the contrary, a confident return to circulation, cessation from flight and fear, and a healthy, happy assurance that today and every day, by the grace of God, the problem can be, has been, and will remain whipped — all this by following a simple, happy program which the kindness of Mr. Ripley inspired.

Both kinds of places, no doubt, have their merits, the former as a refuge and a shield (I should know), and Guest House for those that still have a spark of initiative and a desire "to have what we have" with every assurance that they, too, can have it. The anguish, the heartache — I've had it all to the hilt. I don't want anyone to go through it; and yet I know no other method than the program I got at Ripley's. It's good. It works. And I feel if the brethren of the confraternity got it straight, there would also be backing to the hilt. In this trying problem I realize how difficult it is. You can't go out and canvass publicly. Yet if no appeals are made it cannot operate. I shudder to think where I'd be now had I not had the privilege of the program at Guest House.

I hope this bit of publicity pays a little of the tremendous debt of gratitude I owe for the kindness, guidance, and understanding that I got when the fuzziness cleared up, and I found that this was for real. There is no question in my mind about the success of Guest House. I left there six and a half years ago. The worse anyone can accuse me of is cold sobriety and I love it — every bit of it.

It is perhaps better that my name be not mentioned, but I am available for any information that might be requested.

Seminarian Needs Help

I AM a poor seminarian studying at St. Joseph's Seminary for the Calcutta Archdiocese. My father works at Adra in Behar as a driver in the railway. He is very poorly paid — about Rs 100 ($20). To support my family my mother works also at Asansol in my Alma Mater, St. Patrick's High School run by the Irish Christian Brothers. Her job as Matron, after cutting for fees of my young brother, brings about 80 rupees in hand.

I shall be in Theology — Deo volente — in July, 1958. This year I am finishing my "De Universa" course in Philosophy. The Maryland Fathers are in charge of Adra. I go for my major vacations for about one month or so there to help the Reverend Father. There is much work to be done in approaching the Hindu, and harder work to approach the Muslim. During my stay I teach Hindi hymns in Indian Music (adaptation). I also give tiny sermons as allowed in missions. In the presbytery just this July I saw old numbers of THE PRIEST, from 1947 through 1949. I read through many, and finding them good and very stimulating and eminently teaching, I asked Reverend Father M. F. Kavanagh (recently transferred) for the whole lot. I wish I could get this regularly, but frankly I cannot afford a dime, and two dol-

Continued on page 782

DON'T MISS

Suggested by parish priests
To serve parish priests
WRITTEN BY PARISH PRIESTS

THE PARISHIONER'S GUIDE

7 Major Articles in 7 Weeks

Sept. 27	Parish Loyalty
Oct. 4	Frequent Confession
Oct. 11	Daily Mass and Communion
Oct. 18	Parish Societies
Oct. 25	The Parish School
Nov. 1	Parish Courtesy
Nov. 8	Learn More About Your Faith

IN: AVE MARIA
Catholic Home Weekly
Published at Notre Dame, Ind.

AVE MARIA MAGAZINE, Room 11, Notre Dame, Indiana

PARISH RATES

1 to 4 copies	17c each
5 to 9 copies	15c each
10 to 24 copies	13c each
25 to 49 copies	11c each
More than 49	10c each
COVER PRICE	20c

For the 7 issues containing *THE PARISHIONER'S GUIDE*:

☐ Send ..... copies of Ave Maria each week.
☐ Increase my order by ..... copies each week.

Name.....

Church.....

Street Address.....

City.....Zone....State.....

THE PRIEST

THE PRIEST SEPTEMBER, 1958 VOL. 14, NO. 9

Editorial Comment

The People's Schools

EDUCATION seems now to have become one of those dangerous topics like politics and religion. Or at least the NEA strives desperately to make it such — for others. Of course a panel discussion which is properly conducted by "experts" is another matter. This is, as the jargon has it, an enlargement of the area of democratic interaction; and anyway, in practice, it can be effectively controlled by strategically located shills who direct minds, also democratically, to predetermined conclusions.

Thus the NEA continues to look upon itself as the oracle while it deprecates suggestions even from perfectly well-meaning voters who pick up the tab and are reasonably restive over the educational chaos in the United States.

In the face of recent criticism also it has only tightened its defenses and fought back bitterly with what is, if courage, also recklessness. It still utters its proclamations in shrill tones and bears its air of injury with something like pride.

Just how strong is the NEA, really? We have often wondered. True, it has a tightly knit organization, plenty of money and tireless lobbyists in Washington and various State capitals. America's schools come under the control of tens of thousands of school boards which may not be particularly efficient or independent, and, as William Henry Chamberlin remarked in *The Wall Street Journal*, "Educationists have an ideological vested interest in preserving just those features of our schools which come in for the widest and most deserved criticism." All this accounts for the NEA's ability to continue "a very permissive approach to the pupil, a soft pedalling of exact knowledge in favor of vague ideals like 'adjustment to the peer group'; a loading up of the curriculum in many high schools with vocational courses which have nothing to do with toughening mental muscles; failure to spot and give special stimulus and reward to students of above average aptitude."

Occasionally its strength is manifested in ridiculous strictures imposed upon teachers. We have in mind the case of Dr. Frank Oppenheimer who is noted as one of our most brilliant scientists, a man who helped develop the atomic bomb, but can't get a high school teacher's certificate in Colorado. This, in spite of the fact that he was professor of physics at the University of Minnesota, worked in the University of California Radiation Laboratory and at the Los Alamos, N. M., and Oak Ridge, Tenn., atomic plants. What has so far blocked Dr. Oppenheimer is not the fact that in 1937, he and his wife had joined the Communist Party (which they left in disillusionment in 1940) but that he has only nineteen and one-quarter hours in education whereas state law prescribes a minimum of twenty hours for teacher certification. This may be a show of power, but at what cost?

Public Be Damned?

This kind of thing has contributed to the mounting wave of criticism over the last several years which, while it approached a kind of hysteria over sputnik, seems not to have lost its basic drive since. It is this kind of thing, too, which makes us wonder how long the NEA can flout public opinion. Mortimer Smith, Professor Arthur Bestor, Walter Lippmann, Admiral Rickover are only a few influential critics whose names come to mind in this connection. The favorable reception their opinions have met from editors of leading secular magazines and newspapers would seem to be of no slight and passing importance. Nor has NEA's defense always been adroit — the clumsy attempt of organized obscurantists to boycott *Life* magazine will hardly help win friends to NEA's type of "democracy." Worse yet, it reflects a completely erroneous attitude towards its public.

At first we thought we saw further encouragement for the cause of the critics in the report of the Rockefeller Fund; particularly in one strong statement that needed saying since Thomas Jefferson said it equivalently so many years ago. The report stated it thus: "From time to time one still hears arguments over quantity versus quality education. Behind such arguments is the assumption that society can choose to educate a few people exceedingly well or to educate a great number of people somewhat less well, but that it cannot do both. But a modern society cannot choose to do one or the other. It has no choice but to do both." This rings true.

More encouraging to us was a further Jeffersonian thought: "The eighteenth century philosophers who made quality a central term in our political vocabulary never meant to imply that men are equal in all respects. Nor do Americans to-

day take such a view. It is possible to state in fairly simple terms the views concerning equality which would receive most widespread endorsement in our country today. The fundamental view is that in the final matters of human existence all men are equally worthy of our care and concern. Further, we believe that men should be equal in enjoyment of certain familiar legal, civil and political rights. They should, as the phrase goes, be equal before the law. But men are unequal in their native capacities and their motivations and therefore in their attainments." This runs counter to a prevailing NEA myth.

But, alas, even the Rockefeller Fund fell for another current myth. It ended by stressing the importance of money: "All of the problems of the schools lead us back sooner or later to one basic problem — finances. This is a problem with which we cannot afford to cope halfheartedly." The fallacy lies in the simple conclusion that money can produce quality; whereas quality must really reproduce itself.

Story of Neglect

Yet the NEA has sedulously promoted the idea that money, or rather the lack of money, is the root of all evil. It has apparently succeeded in selling its point of view. Back in 1957, William G. Carr, its executive secretary, said, "We could make substantial improvements in the quality of our schools right now if we had the financial resources to do as well as we already know how to do." The NEA's Educational Policies Commission made the thinking official in January, 1958, by putting it this way: "Every major study of American education tells the same story of neglect. It is a story of crises in education, of teachers poorly paid and in inadequate numbers . . . of classroom shortages, of waste of human talent."

Commented Raymond Moley in his always excellent column in *Newsweek*: "These statements in substance and by implication are not in accord with the facts." Then why are they so well received? Mr. Moley explains, "The powerful NEA, many school administrators, professors of education, allied 'liberal' groups such as the AFL-CIO and ADA, many members of Congress who owe their election to such groups, and bureaucrats in the Federal Department of Health, Education, and Welfare have vigorously exploited these fables."

At least the conduct of our own Catholic colleges and universities continues to be a source of pride and of confidence. We read with deep appreciation the statement of Father R. Eatought, S. J., principal of Regis High School in Denver, that his school will not begin "soft courses" to keep accreditation of the North Central Association of Colleges and

Secondary Schools. He said that he would rather forego accreditation than weaken the curriculum of his school with courses which the association is now considering making mandatory for its members. This includes a broad list of changes one of which is that all high schools must offer six courses in such fields as woodworking, home economics and "industrial arts." Not all the money in the world can make a school out of a place which indulges in such recreational programs. Regis, incidentally, is one of the few schools in the area which offers the study of Greek for advanced students. One might argue about the value of Greek in the world of the atomic bomb but, for all that, it remains the language of Plato, Aristotle, St. Paul . . .

But, to attempt to gauge the strength of the opponent, what will Fr. Eatought do after he loses his accreditation? Should he lose it, what happens to Regis? Can it hold its appeal for students who need accreditation to enter The Colorado School of Mines or The University of Denver or Harvard or Yale? And what will be the considered reaction of Georgetown or Seattle University? We are all in this soup together! We are all vulnerable now, at this late date. Frankly, the NEA type of control within this region is not lightly to be dismissed. We have gone along so far that to turn back is as tedious as going on. We could have quoted Macbeth *ad rem* (though we would have had to check a bit) but we hope to escape the label *egghead* or *intellectual.*

Years of Infamy

In any case some 700,000 public school teachers under the banner of the NEA, whether they like it or not, are committed to a great counter attack against a sizeable section of the public. Undaunted by recent criticism and confident of its strength in influential places, the association marches on. It has branded the year 1957-1958 as a "year of infamy," for reasons of its own; though critics might like to label the several decades of its control as infamous. "In many parts of the country," retorts Paul E. Elicker, "the critics have destroyed the people's confidence in their schools." This is, indeed, a self-righteous remark and one is tempted to ask how the thing was done so easily. But the NEA does not answer questions, you know. It tries, rather, to prevent their being asked — as in the case of *Life* magazine. It was this same Elicker who sent letters to the 16,500 members of the National Association of Secondary School Principals, which he heads, advising them to "question the continuation" of *Life* subscriptions in their schools. This is deep purple jargon for "cancel." Mr. Elicker wrote to *Life,* in an *inimitable* bit of prose, of his

amazement "that you should allow such a distorted presentation, definitely inimitable (sic) to American education."

We questioned earlier the value of such a show of power. In this case we were pleased to note the American Civil Liberties Union characterized it as "pressure group censorship." For our part, our sympathies remain with Roy E. Larsen, President of *Time,* Inc. (who is also chairman of the National Citizens Council for Better Schools). Replied Mr. Larsen, "I feel that there was something presumptuous, if not insulting, in spelling out to intelligent educators and members of the N.A.S.S.P. precisely what they should think about *Life's* article and what to do about it. Would it not have been more in the tradition and spirit of free inquiry to suggest to them that they read the whole series of articles in *Life* and then let you and me know what they thought of them?"

It would, indeed, have been in the tradition and spirit of free inquiry; but would it have fitted in with NEA's techniques? While it continues to stress local control and the trappings of democracy in education, the fact is that it likewise continues to seek raw power. One should be well aware of statements like this from a high NEA official, quoted but not named by Peter Bart in *The Wall Street Journal,* "All this furor raises the question in my mind as to whether the local community really is the cradle of democracy, or whether *increased Federal control over our schools* is not necessary." The typical school board, he adds, is taking "a terrible beating" these days. "It must discharge a mounting burden of duties and must attempt to raise money from a community which is both critical and penurious."

Largest in the World

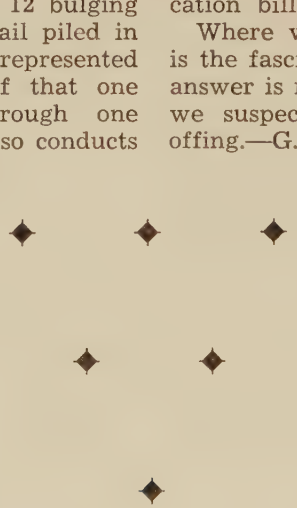
Is this over-weening confidence and complacency? We do not profess to know; but we do know that Executive Secretary William G. Carr boasted that: "We are the largest professional organization in the world." The budget has risen from $1.5 million ten years ago to $5.5 million this year. In an organization which is apparently fascinated by money as the source of influence, and by numbers as a substitute for reasons, there may be a fallacy here.

Still, there is no denying the facts of money and numbers, for whatever these are worth. Recently dues have been advanced from $5.00 to $10.00 for active membership. The funds will go in part towards increased lobbying activities and in part towards the completion of a $7 million headquarters in Washington which the organization calls brightly "an expression in brick and marble and glass of teachers' faith in their professional organization and in the future." It has a fine

ring to it, that sonorous phrase!

And the NEA marches on. At latest count, various committees, commissions, departments and fronts were spouting 20 monthly magazines, 181 bulletins, 36 yearbooks and well over 1000 other assorted publications. Mr. Bart on a visit to the headquarters of Mr. Elicker had to squeeze past 12 bulging bags of outgoing mail piled in the hallway which represented the daily output of that one division. NEA, through one group or another, also conducts a variety of research programs with the aid of a 45-man staff, organizes its forums and conferences, keeps up contact with dozens of foreign education groups, advises teachers and everyone else: for example, four registered lobbyists are now engaged in backing the Murray-Metcalf Federal aid to education bill.

Where will it all end? That is the fascinating question. The answer is not yet apparent, but we suspect that it is in the offing.—G. J. G.



The Lord Helps . . .

Some years ago a priest giving a mission in a country town went for a walk and fell into talk with an old roadmender. The conversation turned on war, the unrest and fears of the world.

"Sure it's hard to know what'll happen, Father."

The priest agreed: "We can only pray," he said, "we can only pray. Only God can help us. But God can do all things."

"God can do all things," repeated the old roadworker. He paused a moment, then rubbed a stubbly chin and looked up at the priest. "He can—with a little bit of help. Ay, with a little bit of help."—**Redemptorist Record.**

Zoning Law v. Religious Freedom

A growing menace

PAUL BRINDEL

THE case of the Most Rev. John F. O'Hara, Archbishop of Philadelphia, in the Supreme Court of Pennsylvania last year, is another warning signal to any pastor or Chancery Office contemplating a building project, especially in Suburbia. True, His Excellency prevailed, but twelve hundred were deprived of a Catholic secondary education by the delay of four years. And you don't carry an appeal to the Supreme Court of any state without spending sizeable sums for legal counsel, witness fees, briefs, and other litigation costs.

Ask most pastors the No. 1 requisite for a new church, school, convent, or hall, and the reply invariably is — "money." No longer is this true, nor has it been true for years. You can have an ideal site, plenty of money, an architect who is another Frank Lloyd Wright, but of what avail if you can't get the necessary building permit? That is what happened to the Archbishop of Philadelphia, to the Archbishop of San Francisco, and to the Bishop of Rochester, N.Y. And it can happen to you!

What is it all about? The answer is ZONING LAWS, a product of this century insofar as the United States is concerned, although Rome had zoning laws twenty centuries ago, restricting the height of buildings. No other present legislation except traffic and tax laws touches the lives of so many Americans. Zoning laws in this country have adversely affected the Faith and education of more people than all the notorious penal statutes of Britain and Ireland from 1559 to 1829!

Before examining six of hundreds of such cases — three Catholic, the others Lutheran, Mormon, and Jewish, let us go back to 1910 when Los Angeles enacted a zoning ordinance excluding laundries from residential districts. Its validity was upheld by the California Supreme Court a year later (Ex parte Quong Wo, 118 Pacific 714). A subsequent ordinance restricting brick-making was upheld by the United States Supreme Court in 1916 (Hadacheck v Sebastian, 239 U.S. 394).

Not until 1926 were the *comprehensive* zoning ordinances of many cities, towns, villages, townships and counties given validity by the Supreme Court (Village of Euclid v Ambler Realty Co. 272 U.S. 365). All zoning laws are based upon "the police power" of the State as delegated to a city, etc. A good definition of "police power" was given by the Tennessee Supreme Court (Motlow v State, 125 Tenn. 547) as follows:

"The police power is a necessary one, inhering in every sovereignty for the preservation of the public safety, the public health, and the public morals. It is of vast and undefined extent, expanding and enlarging in the multiplicity of its activities as exigencies demanding its service arise in the development of our complex civilization."

Is this "police power" superior to the First Amendment of the U.S. Constitution with its warranty of religious freedom? Or to the Fourteenth Amendment — deprivation of property without due process of law?

In 1927, in Western Theological Seminary v Evanston (162 N.E. 863) the Illinois Supreme Court declared void a zoning ordinance which barred a religious seminary from a residential district but permitted public schools in the same area. In 1932, the Oregon Supreme Court in Roman Catholic Archbishop v Baker (15 Pacific 2d 391) held a zoning ordinance may not discriminate in favor of public schools in residential zones. And in Roman Catholic Bishop v Hill (90 Pacific 2d 217) the Nevada Supreme Court in 1939 directed issuance of a building permit for a church in a residential district, despite a Reno city ordinance which barred churches without the approval of 75 per cent of the property owners in the neighborhood.

In view of the unanimity o these and a score of similar decisions, E. C. Yokley, probably the leading authority on zoning laws, stated in his textbook or the subject: ". . . a zoning ordinance restricting the property rights of an individual withou any direct or substantial relationship to the promotion of the public health, safety, morals, o welfare is *invalid* . . . discrimination between public and private schools will not be tolerated." Then in 1949, a California case placed in jeopardy what had appeared to be a settled principle of law. Moreover it was the first religious zoning law case to reach the U.S. Supreme Court.

Prior to 1948, Porterville California, adopted a zoning ordinance excluding all churches from a "single family" residential district. The Mormons sought a local court order to compel issuance of a building permit for a church on land owned by them before enactment of the zoning ordinance. They lost successively in the local court, the District Court (singular) of Appeal, the California Supreme Court and the U.S. Supreme Court (20 Pacific 2d 823; 338 U.S. 805). For the first time, a municipal zoning ordinance had been held superior to the constitutional guaranties of due process and the free exercise of religion. Still worse was to follow.

In 1953, Lutherans in Wauwatosa, a Milwaukee sub

urb, sought a building permit for a high school in a residential district in which public elementary and high schools were permitted, and also private elementary schools. The Lutherans won in the local Circuit Court, but in 1954, the Wisconsin Supreme Court held that while a public school promotes the general welfare, a private school does not. And, as in the Porterville Mormon case, the U.S. Supreme Court dismissed an appeal "for want of a substantial federal question" (65 N.W. 2d 43-47; 349 U.S. 913).

Reasoning Behind The Decision

Why were these two cases lost while all other religious zoning law cases for over two decades had been won? The August, 1957 issue of *The Notre Dame Lawyer,* America's outstanding legal quarterly, gives this answer: "The Wisconsin Lutheran High School case, like Porterville, proved again the fallacy and danger of invoking only the Fourteenth Amendment in zoning law appeals involving churches and religious schools. In both of these cases, the constitutional question of free exercise of religion was entirely neglected."

Nevertheless, in California for over half a decade, the Porterville decision was to affect the lives, education, and faith of thousands other than Mormons. In 1951 it prevented construction of a Baptist church in Chico (238 Pacific 2d 587). It was used in Orange County in 1955 to prevent the Sisters of St. Louis from building a convent and kindergarten, and in Marin County to stop a Seventh Day Adventist church. Neither of these denials, and an estimated dozen others were appealed to the courts.

Then in 1955 came a case which was all that Porterville and Wauwatosa were not — a model of constitutional proceedure. Moreover, it reversed the dangerous trend of these decisions — that local zoning ordinances take precedence over the free exercise of religion, and that even the constitutional right of parents to educate their children as they choose must yield to a reasonable exercise of the police power of the State. This 1955 case also had a suburban origin.

Piedmont, California is a city surrounded by the City of Oakland. In 1936, Piedmont voters approved 3,408 to 1,286 a zoning ordinance excluding all private schools from 98 per cent of the city's area. Consequently, Corpus Christi parish was refused a building permit for a school in 1954. Had the pastor, Father Edwin J. Keller listened to the affluent and "influential" members of the parish, the matter would have been dropped. There were the usual platitudes — "It's the law, and we don't want to antagonize our neighbors . . . the majority adopted that zoning ordinance and you can't buck the majority . . . if we make an issue

out of it, our business and professions will be hurt . . . let's keep on sending our children to public schools or make a deal with the nearest Oakland parochial school."

They Go To Court

Like other courageous priests over the centuries, Father Keller paid little heed to this counsel of despair, of collaboration, appeasement, and compromise, typical of many Suburbias today. Nor did the Most Rev. John J. Mitty, Archbishop of San Francisco. In that Archdiocese, title to parochial schools is held separately by "the Roman Catholic Welfare Corporation." It was this corporation which petitioned for a writ of mandate for a building permit. Legal counsel was one of America's outstanding constitutional lawyers, Andrew F. Burke of San Francisco, Knight of Malta, degrees from St. Mary's College and the University of California, member of the American Bar Association, etc.

In 1955, the California Supreme Court on October 27, by a 4 to 3 majority, held the Piedmont zoning ordinance unconstitutional, stating: "Parents have the right to send their children to private schools, rather than public ones, which are located in their immediate locality" (289 Pacific 2d 438).

A few months later, 3,000 miles away, Porter R. Chandler and David R. Shearer, attorneys for the Diocese of Rochester, cited this Piedmont decision and turned to Mr. Burke for help in winning the right to build a new church and school in Brighton, N.Y., a Rochester suburb. This case, like that of Archbishop O'Hara and of the Community Synagogue of Sands Point, N.Y., had a common denominator, the latest technique of the forces of intolerance — evasion, rather than outright prohibition. All that was needed in these three cases was approval by the local planning board. But just try and get it! Also, the local courts had upheld planning boards in each of these three cases. In the Brighton case, the New York State Court of Appeals examined in detail the "reasons" upon which the planning board had denied approval of a church, school, kindergarten, play area and parking lot for 144 cars upon fourteen acres.

Was the planning board justified in attempting to exclude churches and schools from a built-up area, thus driving them to the outskirts? The court's reply was: "We know of no rule which requires that churches may only be established in sparely settled areas. On the contrary, 'wherever the souls of men are found, there the house of God belongs.'" As to the alleged adverse effect upon property values caused by churches and schools, the court said: "In view of the high purposes and the moral value of these institutions, mere pecuni-

ary loss to a few persons should not bar their erection and use." The plea of loss of potential tax revenue was answered with: "The paramount authority of this State has declared a policy that churches and schools are more important than local taxes, and that it is in furtherance of the general welfare to exclude such institutions from taxation" (136 N.E. 2d 82).

At Sands Point, the village authorities had refused to permit a mansion to be used for a synagogue and social center. The Court of Appeals did more than merely slap down the denial as arbitrary, capricious, unauthorized and oppressive. For the first time, a court of last resort held that zoning authorities may not narrowly limit the functions of a church in the use of church property to public worship, and other strictly religious uses. If your parish runs into zoning difficulties over a hall, Community Synagogue v Bates (154 N.Y.S. 2d 15) should provide a remedy.

In Wyncote, Pa.

The successful appeal of Archbishop O'Hara resulted from a 1954 application to erect a regional diocesan high school for fourteen parishes, a faculty home for forty priests, three convents for sixty sisters, a parking area for 436 cars, and a stadium for 3,200 persons upon eighteen acres owned by the Archdiocese in an exclusive residential district of Wyncote, Pennsylvania. The Township zoning ordinance provided that buildings for "educational, religious or philanthropic use could be erected by and with the consent of the Board of Adjustment." This consent was refused and the local court upheld the denial. The Pennsylvania Supreme Court in reversing the lower court, ignored the religious aspects of this case. It based its findings entirely upon the Fourteenth Amendment, and quoted an earlier Pennsylvania case, holding: "The power to regulate does not extend to an arbitrary, unnecessary, or unreasonable intermeddling with the private ownership of property, even though such acts be labeled for the preservation of health, safety, and general welfare" (131 Atlantic 2d 587).

It is obvious none of these cases would have gotten into the courts had there been an enlightened, educated, and aroused public opinion at the local level. Piedmont is an example of the appalling lack of Catholic *action* in most suburbs today in which at least six million Catholics reside.

The Parish Priest As High-School Teacher

HERMAN H. KENNING

He can learn to like it

IN the face of a growing teacher shortage, the number of diocesan priests serving as teachers in high schools has increased significantly in recent years. It seems likely that the number will become larger in the years that lie ahead. The priests who will go into the schools, and those who are already there, have the opportunity of making really worthwhile contributions to Catholic secondary education. But the assignment of diocesan priests as full-time teachers does present certain problems that are, at times, neither easily understood nor easily solved.

This article is an attempt to describe how the authorities of the Archdiocese of Cincinnati have dealt with one of the problems that arise when diocesan priests are appointed to teach in high schools. The viewpoint is that of one who has been in the past both a student in a diocesan high school taught exclusively by diocesan priests and a diocesan priest-teacher; and is, at present, associated with the diocesan school office. The discussion here is concerned primarily with diocesan priests who serve as full-time high-school teachers. Much of what is said, however, can be applied to priest-religious whose community does not regard teaching as its principal active work.

History sanctions the generalization that priest-teachers are usually religious. The diocesan priest, on the other hand, is quite generally thought of as being occupied more or less exclusively by the formational programs of diocesan seminaries and by the priests themselves. More than one diocesan priest has been heard to say that he chose the life of the diocesan clergy rather than that of a religious because "he did not want to teach." Such an attitude was common among the diocesan clergy of Cincinnati at the time the first diocesan high school was established in 1922. For almost one hundred years there had been secondary schools in the Archdiocese, but never had any of them (with the exception of the diocesan seminary) been staffed by diocesan clergy. School teaching had remained the work of the religious. The development of a high regard and a personal enthusiasm for teaching in high school among

---

Father Kenning is Assistant Superintendent of Schools in the Archdiocese of Cincinnati.

the priests themselves became one of the principal objectives of Archdiocesan planning. The crucial issue in this matter has proven to be that of teacher preparation.

In the early days of the diocesan high-school system, priests were appointed to teach without advance notice and with little or no specific formal preparation for teaching. In fact, it was sometimes said that no special preparation was necessary in either the content or, especially, in the field of professional education. The young priest, however, saw it differently. It was quite possible for a teaching appointment to precipitate a genuine crisis in his life. Just what would the principal of the school ask him to teach? He could hope for religion or Latin, of course. They were subjects he knew. If he were assigned to algebra or the sciences, well, he might not find it too difficult to revive memories of these subjects from his own high-school days. But what if he were asked (as some were) to teach such a subject as Spanish, commercial law, or bookkeeping? If, under these circumstances, a certain reluctance about receiving a teaching assignment was manifested by most newly ordained priests, it was quite understandable.

The possibility of subject-matter incompetency will occur to a beginning teacher even before he enters a classroom. But there are other possible deficiences that are revealed only by day-by-day contact with students. Teachers who have not been alerted to be on the lookout for them may not even suspect their existence until it is too late. The reference here is to those classroom problems that arise as a result of inadequate teacher preparation in such fields as educational psychology, teaching methods, and administrative and evaluative techniques. Undoubtedly a good number of priests who enter into secondary school teaching with a certain amount of enthusiasm subsequently develop a distaste for their work because they are lacking in essential preparation in the professional education field. Such has certainly been the case in the Archdiocese of Cincinnati.

The diocesan high-school system did not have to become very many years old until its directors came to see the close connection between teacher preparation and teacher morale — to say nothing of the influence of teacher preparation on teacher efficiency. The present plan for the preparation of priest-teachers is the result of thirty years of experimentation. It is designed to bring students of the diocesan seminary to the altar of their ordination with both a technical competence and a personal enthusiasm for secondary school teaching.

In 1928, an Archdiocesan Teachers' College was estab-

lished. Its principal concern was the education of Sisters, but soon priests who were engaged in teaching in high school began to attend on a part-time basis. This arrangement continued until June of 1939. At that time, some of the newly ordained priests who were to become high-school teachers were enrolled as full-time students at the Teachers' College. By the time World War II had brought an end to this practice, another plan had been developed. Seminary students were assigned to follow teacher preparation courses during the summer vacation periods from the time they had finished the second year of college until ordination. The courses were of both the subject-matter content and professional education types. For the most part, they were given at the diocesan Teachers' College.

In 1953, the Teachers' College was discontinued and the work of preparing priest-teachers was taken over by the major seminary. Seven courses in professional education were introduced into the curriculum. They deal with secondary school organization and administration, methods, educational psychology, tests and measurements in education, and the philosophy of education. All of these courses are recognized by the State Department of Education as acceptable as requisites for state teacher certification. The seminary is likewise authorized by the state authorities to supervise practice teaching at the secondary level, but by diocesan policy seminarians must defer doing their practice teaching until after ordination.

The courses given in the seminary are sufficient in number and variety to permit students to fulfill all professional education requirements for a state secondary school teacher's certificate. Usually, seminary students complete these courses (except practice teaching) by the time they have finished the first year of theology. It then becomes possible for them to attend nearby Xavier University during the summer vacation periods to work toward a Master's degree or to follow additional subject-matter content courses in keeping with their chosen field. By the time a student is ordained it is quite possible for him to have completed all the requirements for a state certificate (except for requisite credits in practice teaching) and to have done a major part of the work required for a Master's degree in education or in some teaching field.

Seminary Training

The education courses given in the seminary impart to the students far more than mere factual information or technical competence. They help to give them a broader vision of the priesthood and a fuller understanding of what it means to

speak of being "all things to all men." Teaching in high school comes to be regarded as one of the activities with which diocesan priests are quite commonly engaged. A teaching assignment does not come as a shock to someone who has experienced teacher preparation courses as an integral part of his seminary program.

During recent years the Superintendent of Schools of the Archdiocese has attempted to investigate the relationship between the extent of a priest's preparation for teaching and the degree of his interest in the work once he is actually engaged in it. On three occasions, the principals of the high schools in which diocesan priests are teaching were asked to rate their priest teachers in terms of manifest interest in teaching. A four point scale was used as follows: 1) Ambitious to teach; 2) Moderately interested; 3) Teaches as an assignment; 4) Not interested. The first inquiry was made in 1950, the second in 1952, and the third in 1957. The following table lists the number and percentage of priests who were given top rating by their principals.

Year	No. Teachers	Top Rating	Percentage
1950	45	16	35
1952	13	11	85
1957	21	19	90

The group of teachers rated in 1950 included all the priests who were in the schools at that time. A relatively large number of this group had been assigned to teach with little or no special preparation for the work. The group rated in 1952 represents only those who had been new additions to the faculties since 1950. A relatively large number of this group had received adequate teacher preparation. The group rated in 1957 included only priests ordained after 1953. Practically no one in this group was without adequate preparation either by way of special teacher training courses or by way of what might be called the "psychological orientation" that comes from thinking of teaching as a possible part of one's ministry while he is still in the seminary.

Since the later figures show the great majority of priests are anxious to teach, the question might be asked: "Were only those priests assigned to teach who manifested a desire to do so?" Such was not the case. Some consideration was given to the attitude of the priests toward teaching, but, in many cases, the teaching assignment came in the face of strong preferences for parish work.

It would probably not be correct to attribute the favorable attitude toward teaching in high school that now exists among the priests of the Archdiocese of Cincinnati to better teacher preparation alone. Certain other advantages recently extended to the priest-teachers

undoubtedly have contributed to making teaching seem more desirable. Nevertheless, those who are most familiar with the entire situation feel that it is quite evident that the teacher preparation is the most significant factor influencing a priest's regard for a teaching assignment. Most priest-teachers who are well prepared in seminary days come to realize that teaching is just as much a part of the apostolic work as is parish work. Such "teach joyfully."

Amabo Nunquam Satis

The name of the Abbe Huvelin means little to most of us in this country, and indeed he seems almost unknown in his native France also, but M. Francois Mauriac writes of him in the *Figaro Litteraire* in a way that immediately makes us want to know a great deal more about this unassuming French priest. He it was, sitting in the confessional of the great Paris church of St. Augustin one day in October, 1886, who saw looming through the grille a man who did not kneel but stood as he said, "Father, I have no faith; I have come to ask you to instruct me." The priest replied to the Vicomte de Foucauld, "Kneel down, and make your confession, and you will believe." De Foucauld replied that he had not come for this, but was told once again to make his confession; and so he did, and as the priest had foretold, faith came to him. As M. Mauriac says, the priest then went on to say something even more unexpected: "Are you fasting? Then come and receive communion." And from that moment Charles de Foucauld was set on the path that led him to holiness and martyrdom in the desert.

The story of this simple priest, inspired on this and on many another occasion, is told in a book by M-Th. Louis-Lefebvre, published by Lethielleux—*Un Petre, Abbe Huvelin* and we shall lose no time in getting hold of it if we can. He could not, he said, ever look at anyone without wishing to give him absolution; and for the Abbe Huvelin to hear someone's confession meant that from henceforward he was in some way intimately responsible for him; that he took upon himself some part of his penitent's burden from that moment. And to this end, without ostentation, he practiced the most rigorous austerities, though not a strong man — often ill and constantly in pain—and dragged, says M. Mauriac, his suffering body from altar to pulpit, from pulpit to confessional, until one day he collapsed after visiting a dying parishioner, and died murmuring *"Amabo nunquam satis."* Years before he had told someone that to bring souls to God one had to suffer oneself—that one had to pay for the victory with one's own blood.—**The London Tablet.**

Why Not More Secular Institutes?

A remedy for the shortage of Sisters

WILLIAM WARHAM

"SORRY, Father, but we cannot help you. We will put you on the list though, and maybe in about five years there may be a chance."

How many pastors have heard these words in the last years! Now we're faced with the cost of lay teachers, many of whom are not qualified because we cannot meet the wage scale of our public school system. Well, then, where do we go from here? Close our parochial schools? Stop building more Catholic institutions of learning and nursing?

I would like to take a census in any fair-sized town in this country just to see how many fine young Catholic ladies there are who have no particular motivation to their lives. They're the 9-to-5 girls who punch away at typewriters or calculating machines all day; the school teachers who drag themselves off grudgingly to the classroom each day, wondering how long they will have to endure this monotonous grind before someone comes to their rescue.

Have you any idea how many middle-aged widows there are in this country whose children are grown up? Left alone, many of them resume their old professions of nursing or teaching just to keep busy.

We're not getting the vocations to the religious life that we need to handle our needs. Let's face it, for *many* young ladies the religious life, habit, name, community living, simply have no appeal. But they would like to be useful to the Church. They would like to take an active part in the apostolate. Why not in a secular institute under the direction of the Bishop of their diocese? They could teach for him in his schools. They could nurse in the Catholic hospitals. They could do secretarial and bookkeeping work in Chancery offices and rectories. They could be dedicated housekeepers in convents and rectories, all under the supervision and administration of their Bishop.

Every diocese spends thousands of dollars each year to educate young men for service in the diocese, the greater percentage of whom never complete their studies. Why not a similar program for qualified young ladies, our high-school graduates? They could promise their Bishop two, three, five years of service in his diocese in payment for their education.

Some would want to continue their service perhaps for life. A rule of life could be adopted for them, training programs provided, social security, hospitalization and old age benefits considered. Eventually a permanent home could be established for them in each diocese as a center of training.

Fantastic? I don't think so. There are Secular Institutes in the Church, dozens of them. They have the blessing of the Holy Father and are accomplishing great things. Hundreds of wonderful young people already belong to them. They're not getting down fast enough though to the practical level of diocesan service.

There has been and is a lot of thinking on this subject in clerical circles. We may see something like this develop sooner than we think. How much easier it would be for each Bishop if there were some unified thinking and planning in this direction! A definite rule of life and organizational program could be set up for the use of any Bishop who would want to try this in his diocese. The diocesan institute could be given a national character if there were a similarity of direction and operation throughout the country. With all due respect for the accumulated knowledge and experience of existing religious orders, the secular institute on the diocesan basis should be the result of collective thinking and planning on the part of Bishops and diocesan clergy. It should be flexible enough and modern enough to fit into our workaday problems and programs. Here are just a few scattered thoughts on the subject that might elicit further exploration and discussion. We won't consider the objections that will be raised. They are not hard to find. Here, we feel, are a few of the advantages of such a program.

A Place For Older Women

Most religious communities will not accept older women, widows for example. A secular institute could profitably use them. Many fine young ladies shy away from the restrictions of community life. They are afraid to commit themselves permanently. (It is feared that some religious communities might exert undue pressure on a girl to make her stay after the expiration of temporary vows.) In a secular institute the transition from the active apostolate to some other vocation or work would be very simple. No one need know that a person belongs to a secular institute. There would be no distinctive habit or religious name. Members could work in any number of professions. They need not be exclusively used in the parochial school or Catholic hospital system. Just imagine, for instance, what a great influence for good these dedicated young

ladies could exert in our public school system! How many more girls could be inspired to take up the teaching profession if they knew that they would be doing this for the honor and glory of God and not just for a monthly pay-check!

But where would these girls live? How would they support themselves? At home, if they wished, and their work was in or near their home-town. Or two or three could rent an apartment together. They would accept a salary, although they would try to observe the spirit of poverty and set aside any surplus over and above their budget, for the common fund. In parochial schools, for instance, their salary could be determined by the Bishop, as that of the diocesan clergy is. They would be appointed by him also. Under their particular setup social security benefits could be obtained, and teachers' pensions should they be employed by the public school system.

How about their spiritual training? Who would direct that? Well, there could be a period of preparation similar to the postulancy and novitiate of a religious order. Qualified and trained diocesan personnel could give this to them. There could be temporary and perpetual promises made to the Bishop. It would probably be more satisfactory to accept temporary promises only.

We already have dozens of fine young ladies living a devout Catholic life in the world. Many of them have no intention of marrying. It would not be any harder for them to live such a life under a secular institute and definite rule than it is now. What an inspiration they could be in a parochial school even to the good Sisters!

It Should Be Discussed

Most Bishops would shy away from the responsibility of founding a diocesan religious community. I am willing to wager that many of them are thinking about just such a substitute. There would be enough practical thinking and planning for such a program if the Bishops of the country got together and discussed this. With their combined thought and encouragement on the subject I am sure that something very practical would evolve. It has been suggested that the subject be discussed at diocesan vocational meetings.

Would this system discourage vocations to the religious life? On the contrary, I believe it would promote them. Many members of the institutes would want to go a step farther. This would be a perfect transition and preparation for them. An item appeared recently in a national Catholic publication calling attention to the ordination of several

members of the Opus Dei, a secular institute of international renown.

So much for the idea. Much more could be written on the subject. This is just offered in the form of a teaser. I hope it will evoke more thinking on the subject and several other articles from pens more learned and qualified than mine.

It has been said repeatedly that our parochial school system as we know it now cannot continue under the pressures exerted on it. Could not the diocesan secular institutes be the answer and preparation for whatever is to come? We move very slowly and cautiously in the Church. I sincerely hope though that the realization of such a system is not too far away.

Caesar Confronting God

If religion is ever to make itself effective against the dominant classes, whether agrarian or commercial does not matter, the tension within the State must be counterbalanced by a tension from without. There must be an institution, above the State and out of its control, yet acknowledged by the State, which can equalize the chances of religion at work within the State. The freedom of religion thus requires a moral and spiritual authority placed out of danger of State intimidation, the guardian of the moral and spiritual order expressed in the State's own authority, and adequately endowed that it may fulfill this purpose.—Margaret Munro in **Seeking For Trouble.**

Why Another English Missal?

The Maryknoll Missal **THOMAS J. BAUER, M.M.**

AROUND about March of last year, a group of Maryknollers completed a three-year task of editing a new version of the vernacular daily Missal. When the announcement of publication was made, the common reaction seemed to be "Why another English Missal?" The question is, we must admit, a fair one. With something like nineteen different English daily Missals in a very competitive market — Missals that range from a simple stream-lined edition to a most elaborate in liturgical explanation — it would seem that the most fastidious tastes of the fast growing numbers of Missal-users (alleluia!) were competently taken care of.

But when P. J. Kenedy and Sons approached Maryknoll with the suggestion that a group of priests edit a new daily Missal, based on the theme of the Mystical Body of Christ, it was the missionary importance of this concept that delighted and moved us to accept the invitation. The Mass, above everything else, is the bond that unites all mankind in the worship of God. As the Holy Father wrote in *Mediator Dei*: "Christ is a priest not for Himself but for us when in the name of the whole human race He offers our prayerful homage to the eternal God."

The Liturgy Of The Mass

It was in the above quoted instruction that the Holy Father laid down the basic and primary interpretation of the liturgy of the Holy Sacrifice in the words: "All Christians as far as possible must possess the same dispositions which Christ had when He offered Himself in Sacrifice."

The type of daily Missal that underscores the unity of the human race in the Mystical Body, we thought, can best assist the members of that Body in commemorating the one-time offering of Christ on the Cross for all men. At Mass we kneel not as individuals of the human family, but as a Body united mystically through the celebration that is being offered. "Everyone owes God the homage of looking to Him as the source of all things. Everyone must express this homage, both in private prayer and in corporate worship. Both private and public prayer should embrace all mankind, so that men of every race will come to offer God the homage of prayer, and receive from Him the grace of

---

Published by Kenedy of New York, it can be had at prices ranging from $8.00 to $14.50. Father Bauer was editorial director of the project.

spiritual rebirth, of final perseverance, and of every needed grace" (Introduction to the Mass of Tuesday before Ash Wednesday in the Maryknoll Missal).

The beauty of the prayers of the Missal, aside from their profound thought, lies in the exactness of the Latin expression and the fine balance of its phraseology. Unimpeachable as the Latin is, literally translated into English it often becomes unwieldy and wordily confusing to the uninitiate. Both the editorial group and the publisher agreed from the beginning that a completely new translation, one substituting the modern American idiom of everyday use for the unfamiliar Latin construction of a literal translation, would greatly increase the layman's awareness of the significance of the Holy Sacrifice. If the Mass is to belong to the people, we had the feeling, it should be in their own vital language — simple, direct and appealing, yet without sacrificing the majesty of thought.

An example of what was achieved in putting the prayers of the Mass into the modern idiom may be exemplified by the Collect from the first Mass of a Virgin Martyr:

> O God, one of the marvellous examples of your power was granting the victory of martyrdom even to delicate womanhood. May the example of the blessed virgin martyr whose birthday we celebrate today draw us closer to you.

The Psalms

In connection with the new translation of the Prayers, Secret Prayers, and Postcommunion Prayers of the Masses, a new English rendition of the psalms was prepared. It was based on the Douay version that bears the closest resemblance to the Latin version used in the Roman Missal. The editorial board is indebted to members of the faculty of the Maryknoll Major Seminary for their help in this undertaking. Before embarking upon a completely new rendition of the psalms many excellent modern translations were considered, but eventually and reluctantly passed over in favor of a more accurate English counterpart of the Latin Missal rendition. The remaining portions of the Sunday and daily Masses — the Epistles and Gospels — are given in the Confraternity version of the Sacred Scriptures.

The structure of all the Masses of the Missal had just been finished when the revised Ordo and the restored liturgy of Holy Week were approved by the Holy Father. For editorial convenience the timing couldn't have been better. It enabled a final revision to be done to bring the Missal up-to-date.

The final editorial problem was approached with care and trepidation — how to afford

the average laymen in the semi-darkened churches of today ease and facility to follow the Missal. An enlarged type-face was chosen for printing, one that could be read without eye-strain or squinting. The visual appearance of each page was studied for readability and artistic value. As many page turns as possible were eliminated. Simplification had the effect of producing a now very formidable volume.

One of the more humorous comments passed by a Catholic book seller at the Liturgical Week held last summer at Collegeville, Minnesota was his observation on what the average Missal user wants. "An inexpensive, complete Missal with large type, plenty of illustrations, small enough to fit in his vest pocket."

Not Too Bulky

The grain of truth in the remark is that in our modern world where a working man or woman goes from Mass to business — often in a crowded subway — and after-work shopping and supper before returning home, a large bulky Missal is a considerable *impedimenta* to carry around all day. To please the *average* Missal user, a sacrifice somewhere along the line of completeness has to be made to arrive at a reasonable portable Missal.

The solution we reached was based upon the needs of the average lay Catholic in his daily round of living. Some of these consisted in including the Latin only for the sung parts — the Entrance Hymn, Gradual, Tract, etc., the Offertory and Communion Hymns — of the Propers and Commons of the Masses, although the entire Ordinary was printed complete in Latin and English on facing pages. As essential and desirable as the balance of the Latin is for specialists, seminarians, students, organists, and the like, the man in the pew seldom has occasion to refer to it.

On the other hand, the lay Catholic looks for other conveniences. The funeral Mass, for instance, is something he reads more frequently, so we repeated that complete with the Ordinary of the Mass (as far as the Canon). Several of the Prefaces were placed along with the Proper of the Masses. For further simplification for the adept Missal user, the opening prayers of the Ordinary were bound in the front of the book and the special prefaces in the back.

A final addition was the Family Ritual, giving the rite and explanation of the Sacraments and the commonly recited prayers, litanies and paraliturgical functions, to meet all the major spiritual needs of the American Catholic family.

Coordinating The Whole

The editorial elements, including all the above mentioned, plus the explanatory matter of 60 pages in the front of the

book, gave us a healthy volume of 1,768 pages, approximately 500 more than are found in any other daily Missal. This had to be packaged between covers so that a person wouldn't have the impression that he was carrying the family Bible or a morocco-bound dictionary to church each morning. By actual measurement, the Missal in its final form measures one and three-eighths of an inch in thickness, thanks to the lightweight Bible paper on which it is printed. (A heavier paper is used in the Ordinary to protect against the wear of additional page turns and handling.) The special attraction of lightweight Bible paper is the fact that the book opens flat at anyone of its 1,768 pages!

A year's search for art work to complement the text was highlighted by visits to the Morgan Library in New York City — researching the collection of illuminated manuscripts and various famous Books of Hours — and consultations with some of our country's foremost liturgical art authorities. The discovery of some prints of religious art originally executed by the Benedictine monks of the Beuron Abbey in Hohenzollen, Germany, ended all seeking. So impressive in beauty and simple dignity were these art pieces that 25 were selected for the Missal as full-page five-color illustrations. Besides these, the black - and - white headpieces and original full- page illustrations were prepared by Mr. William Cladek, one of America's foremost liturgical artists.

It may be that the editing of a Missal ought to be quiet, serene occupation. Our recollections are of hurried, frenzied phone calls, of deadlocked editorial meetings when the question of "what does the average user of a Missal need" had to be referred back to the "average Missal user" for solution, of stealing nights from missioners home on furlough to read proofs (until wearied eyes begged for release), of manuscripts left inadvertently on subway trains, of seemingly endless typing assignments, of someone's laborious pagination going up in smoke because a galley proof was misplaced. Hardly one of the smallest items was the struggle for a name.

Choosing A Title

The *Daily Missal of the Mystical Body* was the title we had chosen because it squarely indicated the aim and intention of both the editors and the publisher. Its adequacy was underscored by the instruction of Pope Pius XII in his encyclical letter, *Mystici Corporis Christi,* that "through an understanding of the doctrine of the Mystical Body the faithful are best able to grasp the Mass as an act of worship in which they take part in a highly personal manner."

Experts in selling pointed out, however, that the difficulty with a long title makes it hard

for people to remember it. As a title it matters little if it is remembered; as a spiritual fact we all need a constant reminder of our incorporation through the Mass in the Mystical Body of Christ. One can argue as long as breath holds out for or against the "fittingness" of the name Maryknoll Missal. We have a certain keen satisfaction that the switch in names was decided on so late that Daily Missal Of The Mystical Body still appears on the frontispiece of the Missal.

The Sin Of Ozias

Bishop White was Warden of Winchester School in 1551, when the second master perverted to Calvinism. The head boy, Poliffe, and many of the scholars were infected by the heresy. It was the year of the sweating sickness. Poliffe and his followers were seized by the malady and died. Then the Warden, by his powerful exhortations, brought the school to penance and renewed the faith of the boys—some two hundred strong.

For his resistance to Edward VI's innovations he was committed to the Tower. Promoted by Mary to the See of Winchester, at her funeral sermon he said, "She found the realm poisoned with heresy and purged it, and remembering herself to be a member of Christ's Church she refused to write herself head thereof, which no prince a thousand and five hundred years after Christ usurped, and was by herself by her learning able to render the cause why. She could say that after Zarachias was dead, Ozias the prince took on him the priest's office, which prospered not with him because it was not his vocation, but God struck him therefore with leprosy on his forehead. She would say, 'How can I, being a woman, be head of the Church, who by the Scriptures am forbidden to speak in the Church?' "

Of Bishops he says: "They are placed by God, as Ezechias says, to keep watch and ward upon the walls and give warning when the enemy cometh. If then, they see the wolf toward the flock, as at the present he be coming from Geneva and Germany with their pestilential doctrines to infect the people, and from fear or flattery they give no warning, and let the wolves devour their flock, the blood of the people will be required at their hand."

He died of Tower ague, contracted in prison, July 12, 1560.

—From Bowden's **Mementoes.**

When the Jesuits Were Disbanded

N. FOWLER WRIGHT, ESQ. **A saint inspired them**

THE king had ordered that all the sealed envelopes should be opened at midnight on March 20, 1767, and not a minute before. For anyone disobeying the command, the penalty would be death.

It was thus that, as the clock struck five on the following morning, every Jesuit college, school, presbytery or residence in Spain, was awakened by the loud knocking of the local commandant or official. Five thousand Jesuits were taken without property or money, which was declared confiscated. No reasons were given; no opportunity afforded to the Society to enquire of their supposed crimes.

After two or three days of house arrest, the various communities were bundled into rough wagons and driven to ports, where prison ships would call to take them to unknown destinations. At Tarragona, on the northeast coast, 600 members of the Aragon Province were held in a building that had sufficient space for fifty to lie on the floor at one time. For the sick and dying, many of whom were victims of a cruel 300-mile journey from their house at Saragossa, whilst bound and heaped in unsprung carts, there was no special provision. It is said that some died standing up, whilst others breathed their last, half-suffocated by another who lay on top.

Four days later, the survivors of this ordeal were herded into prison galleons, where the room was still vastly inadequate in the foul smelling and rat infested holds, normally reserved for convicts.

It is remarkable that there is no known record of anyone who wished to quit the forsaken band at this stage. All from Saragossa and from Aragon seemed to turn for guidance to a newly ordained member of the Society, who was known to be of such delicate health that none had imagined he could have survived the journey so far. For Father Joseph Pignatelli had been frequently found prostrate with violent hemorrhages, almost from the time of first joining the Jesuits, fifteen years previously at Tarragona. On the very morning of his First Mass, he had successfully concealed a particularly severe attack, fearing that the privilege might be denied to him.

The next two years had been spent labouring for the poor and for the convicts of the neighborhood, so that the young priest well knew the extent of the sufferings of his sorely afflicted brethren, as

well as the best means of alleviating them.

Barely thirty, Fr. Pignatelli became leader and head of this evicted and abandoned Jesuit Province. Despite constant ill-health, he was destined to live another forty-four years, when greater disasters would befall his Order and its members, who came in time to recognize that this remarkable invalid, more than anyone else, was the most likely one to save the Society from the extinction that threatened.

A Spirit Of Iron

But if Joseph Pignatelli was weak physically, his spirit was of iron. Despite his sufferings, which often caused prolonged fits of coughing and blood-spitting, he remained forever cheerful. His charm enabled him to obtain permission to go from one boat to another in the harbour, where he would try to ease his brethrens' torments. Known as "The Father of the Gallows" for his works among the condemned convicts of Saragossa, Fr. Pignatelli was able to inspire sufficient confidence to preserve his followers from the throes of despair, which their pathetic position undoubtedly warranted.

Charles III, who had followed the lead of other Bourbon kings in expelling the "hated"' Society (known to be always striving for the prevention of State interference in Church affairs), ordered the captain of this tragic fleet to put in at Civita Vecchia, the entrance to the Papal States on the West coast of Italy. The Spanish monarch hoped that Clement XIII would make himself responsible for the near 5,000 religious of the entire Spanish Province, by dumping them on this oasis of territory that was not subject to Bourbon rule.

Alas, this was not so, since the Holy Father, much as he loved the Jesuits, refused to show his approval of the king's action — a monstrous violation of International Law — by accepting responsibility for those who were Charles' legal charges, citizens of Spain. After a week's discussion, whilst the fathers were still imprisoned on board, the ships set sail for the horrors of another voyage. By this time, other fleets had arrived carrying the rest of the living remains of the Spanish Jesuits, and Fr. Pignatelli found that he must now act as counsellor and spokesman for over 4,500 sick and bewildered men. The future saint ignored a letter that arrived at this moment from his brother, inviting him to come back to Spain, where he could live in comfort as a secular priest. The Society of Jesus, whether it gave him a home or not, was to be Joseph Pignatelli's only existence.

Having been refused admittance to the Port of Corsica, the unhappy wanderers even-

tually found a welcome at San Bonifacio on the island's south coast, where they landed some seven weeks after leaving Civita Vecchia. Here Fr. Pignatelli commandeered some derelict buildings, in which he not only housed his immense family, but immediately started a school so that the students could continue their classes.

The Pignatelli Fortune

Money was now the chief anxiety. Smitten by a bad conscience, the Spanish Government made a paltry allowance to the exiled Society. But it was only the generosity of Fr. Pignatelli's sister, who gave her fortune to her brother, that saved the fathers from starvation.

Yet even these arrangements were not to last. The following year (1768) saw Corsica annexed by France, which exiled all Jesuits from her territories. The prison ships duly arrived once more, and the process of sailing unwanted into the unknown, repeated. The French commander tried to dump his charges at several Genoese ports, but all in vain. Finally, Fr. Pignatelli decided to try the Pope again, and this time Clement gave them asylum at Ferrara in northern Italy; a journey, though, of some 300 miles from the Tuscan port where they had landed.

Of the original 5,000, only 1,200 were now left of the Province, and many of these collapsed of exhaustion or died during the long trek across the Apennine mountains.

Yet a most welcome surprise awaited Fr. Pignatelli when they arrived at Ferrara, for here they found Monsignor Francis Pignatelli, a future Cardinal and a cousin of the Jesuit leader, as well as a true friend of the Society. Within a few weeks, the survivors, along with 500 Castilian exiles, were satisfactorily housed in the city, and had even resumed regular Jesuit life.

Not surprisingly, Fr. Pignatelli hastened now to Rome to make his report to the Father General and to obtain instructions for the future of his party. He also hoped to visit his benevolent sister there, who had supported them so well, but the Spanish ambassador excercised his political power and forbade the reunion.

Clement XIV

The superior's visit to the Eternal City coincided with the Pope's death and the subsequent election of Clement XIV. It was now that the enemies of the Church and of the Society of Jesus saw their opportunity for further attack. Unlike his predecessor, the new Pontiff was not a strong willed man, and easily allowed himself to be persuaded by many of the deceiving and unscrupulous rogues—so called advisers —who threatened that the whole Church would be rent by

schisms unless the Jesuits were disbanded and obliterated. In July, 1773, a Brief was issued suppressing the Society throughout the world:

"We nullify and abrogate all and each of its offices, functions, administrations, houses, schools, colleges, and retreats. We declare as broken forever and entirely extinct all authority, spiritual and temporal, of the General, Provincials, Visitors and Superiors of the Society . . . Those who are at present novices should be immediately, instantly, and effectually dismissed."

It would seem that Clement, who must have inwardly realized that he was bowing to the will of the Bourbons rather than to his own, wished to soften the dreadful blow as much as possible, once he had taken the decision of suppression, since he forbade the Brief to be promulgated in the normal way by having it posted on the doors of the Roman basilicas. Instead the document was sent to the Bishops who were made responsible for declaring its contents to any Jesuits in their dioceses. The Empress Catherine of Russia, who greatly valued the work of the Society in her country, promptly forbade the Brief to be published in the land, and it was thus that throughout the long forty-one years of the Church's suppression, the Jesuits remained alive and officially active in the country that stands today for all that is opposite to religious freedom.

Reasons Behind The Move

The many and various reasons that caused a weak Pope to take unwillingly so drastic a step are outside the scope of this article. Suffice it to say that opposition from the regular clergy; the doctrinal tussle over grace and freewill stimulated by Calvin's heresies; hatred from Jansenist quarters, and the so called "Enlightenment" of the Rationalist philosophers, coupled with the political intrigues which solidified and strengthened the erroneous doctrines of the Reformers, were just some of the motives that inspired hatred of the Jesuits, and surrounded them with resourceful enemies, both within and outside the Church.

For Fr. Pignatelli, who was at Ferrara when the blow fell, it seemed as if all was lost. The vow of obedience to the Pope, which is an integral part of a Jesuit's life, was now put to its severest test for every member of the Society outside of Russia. Like most others, the 36-year-old "displaced" leader endeavored to show instantaneous obedience to Rome by ceasing to behave or recognize himself as a Jesuit.

In any event, Fr. Pignatelli, who now went to live in Bologna, was forbidden to exercise the normal functions of a

priest, debarred from preaching or hearing confessions. He could only pray for the time when his Order would be born anew, when it was his intention to be in a ready state to assist in its restoration—should he live to see that happy day. That it would eventually come, Fr. Pignatelli did not doubt. Meanwhile, along with a few fellow-exiles who joined him at Bologna, he studied, and prayed, and waited.

His Saintly Life

Moreover, the saintly life, which this holy father led in the beautiful Italian "city of the arts," very soon became the subject of widespread acclamation, so that hundreds of university students would flock to him for encouragement and advice. Added to this apostolate, Fr. Pignatelli resumed his practice of visiting the sick and dying of every creed. When the 80-year-old Pontiff Pius VI was dragged in chains to Florence as Napoleon's prisoner, for his rejection of the dictator's *Civil Constitutions of the French Clergy,* the former Jesuit hurried to the prison to console him. He presented a large sum of money, given to him by his niece, to the Holy Father for his charities, and shortly afterwards returned to Bologna with the rewarding and wonderful news that Pius VI had already secretly given permission to the Duke of Parma, who wished to open a Jesuit Novitiate at some future date.

Before Pius VI died, he assured his frequent visitor that the Russian Jesuits were, and always had been, canonical members of the Society. Fr. Pignatelli would have hastened there to seek admittance, when in 1796 news came through that the Order had been recalled to Spain by Charles IV, though the official Papal Brief of Suppression had yet to be repealed. It began to look as though Joseph Pignatelli, might yet return to his native country, and die there a Jesuit.

Yet it was only for a short year, during most of which the aging priest had delayed in Bologna fostering and keeping the brethren together, when the Society was again expelled from Spain in the early autumn of 1797. Meanwhile, however, Fr. Pignatelli had visited Parma in northwest Italy, and had publically renewed his vows there in the Society's church. He was a Jesuit again. Five years later, on May 7, 1803, a letter arrived from the Father General at St. Petersburg, appointing him Provincial of Italy—a position which Fr. Pignatelli did his best to avoid, before realizing that there was to be no escape.

In the king and queen of Naples, the new provincial

found true friends, and the faithful band that had stayed together at Bologna now left for that capital city. Along with some 170 other members of the Society from different parts of Europe and America, they were officially welcomed back to the State on the Feast of St. Francis Xavier in 1804.

But even this was not to be final peace. In 1806, Naples fell to the French, and the newly restored churches, schools, and colleges, had to be abandoned. Again Fr. Pignatelli, now an old man in his seventieth year, led his followers to Rome, where Pius VII gave him the old Jesuit building known as the Gesu. Wishing to remain inconspicuous in an atmosphere that was still predominantly hostile, the fathers moved shortly afterwards into an abandoned house behind the Coliseum, which they named St. Pantaleon's. Once more, the community persevered and prospered with their apostolate to the abandoned of the city.

Many indeed were the bells that rang throughout Christendom when, on August 7, 1814, Pius VII announced the worldwide restoration of the Society of Jesus. Yet it is sad to relate that Fr. Pignatelli did not live to witness this great event. A Jesuit exile for forty-four of the fifty-eight years that elapsed since becoming a member, this remarkable religious died in Rome on November 14, 1811.

But Fr. Joseph Pignatelli, who had never doubted his Order and its mission to be divinely inspired, received his rightful and triumphant recognition when raised to the altar by our own Pius XII in June of 1954—the twenty-seventh member of the Society of Jesus to be canonized, and an undoubted saviour in what must have been its darkest hour.

Agnostic Art

The art in churches is fashioned entirely for people who believe in God and in the sanctity of beauty. The agnostic, brutal, and cruel art in many 'modern' exhibitions is intended instead for those who believe neither in God nor in humanity. Often wicked, poisonous, and cruel, at times dazzling, it is, however, always detestable.—**Cardinal Celso Costantini.**

'Exemplum dedi vobis'

PAUL R. E. FRANCIS

Jam non servos, sed amicos . . .

ABOUT fifteen years ago, some of us newly ordained priests were going out to hear confessions at the shrine of Our Lady of Divine Love, the shrine near Rome to which the faithful flock in tens of thousands. On the titular feast day (Pentecost Sunday) there are up to fifty thousand pilgrims. On this particular day during World War II there was a shortage of buses. I finally got a seat in the bus for the semi-final leg of our three-hour streetcar-bus-walking trip out. Hardly had I sat down when, from the rear of the bus, an elderly lady called out to me, begging the "Reverendo" for his seat, since she wasn't feeling well. In her plea she had by-passed dozens of other passengers seated between me and the spot where she stood near the door. In spite of my being obviously a foreigner in Italy, it was to me, the priest, that she confidently appealed.

The whole world expects priests to be especially willing to show kindness, to do a favor. Far from objecting to this attitude, priests are proud of it, of the tremendous compliment it implies.

Many a time, at the end of a long day on duty in the rectory, a young lady will come in, wearing her college degree like a rapier at the ready. You learn that she is looking for a job. Fine. It is, preferably, to be teaching or social work. "And by the way, Father, how do you get to the Catholic Charities Office?" You start to explain by a diagram, and have almost arrived there when it becomes clear that your visitor has not been paying attention to your explanation, but has been thinking up another question. "Father, since I'm going there, whom should I see at the Archdiocesan Schools Office?"

You bite the burgeoning barbed remark off the tip of your tongue; and the young lady, pausing momentarily for breath, intones for the sixth time: "If only you could talk with Father John back in Siwoloo . . .! he would give me the highest recommendation . . ." You note that the people she needs to convince are the priests down at Schools and/or Charities, not you, the reeling recipient of her chatter. Presently you are being apprised that the girl "honestly believes that God is pleased with me . . . I've done my best . . ." By now you have stopped thinking about rapiers, and are hoping to surface from beneath the beating waves of sundry remarks. You learn that "my landlady cannot stand my de-

---

Father Francis is a New York priest.

votion to my God and my Church, Father . . ." and so on and so on until the merciful sound of the dinner bell brings temporary respite.

The Deceivers

And of course, such is the *honest* type of visitor. The ill-willed can be pretty mean. There was the old gimlet-eyed fellow who came in asking for a loan of three dollars train fare to go over to the big town across the river to make arrangements for bringing his dead sister's body here. He adds (without being asked a word about money) that she left "plenty of insurance." In five minutes arrangements are made for an 11:00 a.m. funeral Mass at the church two days later.

The priest assigned for the funeral finally offers Mass at 12:30. You learn later that the old fellow didn't have a sister. But that does not stop him from coming back repeatedly, whining for money for "a good dinner," trying to brazen it out that he is not the same person who came to borrow money in connection with the funeral. His serious manner and protestations of respectability show that he sees no indecency in using the alleged death of a non-existent relative to hoodwink the Church.

Sooner or later, a priest in parish work finds himself being ordered to leave the house of some family he is trying to help. I still wonder if I was not *too* afraid (believe me, I was plenty afraid inside!) of being knifed by a man I had gone to see about his invalid marriage. I felt better when I heard one of the best loved pastors in a great archdiocese bring down the house at a priests' dinner by telling how he hotfooted it away when a drunken giant waking from a binge grabbed a knife in an East Side apartment. Discretion, after all, is the better part . . . And I still chuckle when I think of the riverside shrimp who kept hollering at me "Leave, man, leave!", while I speculated as to the propriety of throwing him into the little river nearby, in case he attempted to carry out his loudly proclaimed threat (before I got there) to beat me up.

But as a matter of fact priests are far more impressed by the goodness of people. For example there was the thirty-ish woman who had been pretty free with her favors to a certain man. Then God brought her up short; and when her erstwhile partner let himself into her apartment as usual with his own key, he found a very determined woman. At the end of a half-hour, he left her almost unrecognizable from the beating she took defending her chastity. It must have come as a real shock to him: this woman, who until a few days before had encouraged him to come around, suddenly became resistance incarnate on this visit.

There was also the wife falsely accused by her husband. When his beating became unbearable, she grabbed a knife to defend herself. But she saw a break, and rushed out of the house, bringing the knife to the rectory, rather than let her drink-and-jealousy crazed husband have it in the chest.

Their Magnificent Faith

The magnificent faith and confidence in God of so many of our people often puts us to shame. Almost unbearable situations in the home are patiently borne because "that is the way God seems to want it." Drunken husbands (and wives) are tolerated to the point of heroism "for the children's sake." One hears of the cases that come to public notice, like pretty fifteen-year-old Catholic Ruth Zeitler, who gave her life recently in Jersey rather than allow the non-Catholic young people's religious group leader to violate her. But in many a city apartment, on many a farm, you will find crowds of unsung heroes, and — I'm afraid — even more heroines.

And then there is the great mass of good people . . . like the simple hearted man in our parish who could not understand why we speak of "bad" weather, when it all comes from the good God. Or the lighthouse keeper's mother-in-law who, when the priest remarked that the lighthouse keeper and his family might find it lonely on their island outpost, answered, "But think, Father, in all that wide space God will have them as the only human beings to love . . ." Every priest thanks God that our people's heroism and spiritual vision are so often an inspiration to us.

One of the toughest things in the life of a priest is the handling of what THE PRIEST once called "parlor battles." They require their own peculiar strategy. You have won them when the fight-seeking visitor thinks you have lost. The caller indulges in the most unjust, unwarranted remarks, sometimes downright insulting with regard to you or your brother-priests. And all along you struggle to keep your shirt on, to avoid the cutting word that rises unbidden to your lips, to exorcise from your pounding heart every thought of "getting even." You dig deep in your mind for the "soft answer that turneth away wrath," but which will also be firm enough to bring the discussion back to some semblance of reality.

That Golden Silence

Someone comes tearing into the parlor, complaining about "*Mister* Smith . . . I won't call him *Father* Smith; he has been too mean to my son . . ." Or perhaps the attack is directed against you in person. And you remember how often enemies tried to entrap, ensnare, even to arrest a certain Priest . . . in fact, even repeatedly trying to

lynch Him out of hand. You think back how He did not make a caustic reply. Even that night, ordination day for the first class of His seminary, the treasurer-procurator guided the police to Him. After the many demonstrations of super-human power He had given, even on the occasion of His arrest, it would have certainly been understandable if He had let them have it. But He did not. He remained "gentle and humble of heart," remembering the many parlor battles in which His priests would be engaged to the end of time.

Bearing in mind the old seminary tag "salus animarum suprema lex," it is not difficult to understand the motive of so many of the actions of some of our great American priests. There was the one that the late Archbishop Noll liked to tell on himself, completely unconscious of the "monumental priestliness" it disclosed in his heart. It seems he was tricked into making a long trip on a bitterly cold night. A drunk had bet his friends that he could get the priest to go on this trip. So he came and told Father Noll that his mother was dying. Father Noll went, and found that he had been hoaxed.

Graham Greene's novel, *The Power and the Glory,* brings out the depth to which this preoccupation with the salvation of souls penetrates even the heart of the troubled shepherd referred to in the book as the "whiskey priest." He has fallen into serious unchastity, and cannot find a priest to hear his confession. At this point a call comes asking him to go to a dying person. The priest suspects treachery — this was during the fiendish persecution of the Church in Mexico. But he goes anyway, on the outside chance that it might just possibly be a genuine sick call. He is betrayed and martyred. I think Greene was never more "true to life" than when he shows the "whiskey priest" risking his life in that way.

'Hard Sayings'

One of the reasons why the exacting nature of the priesthood is all to the good is this: we priests often have to insist that our people carry out "hard sayings." That is what many people called some of Christ's teaching even in His time. They are still saying it. In thus insisting, our God-given authority is "commended" by our being ready to stand the gaff ourselves.

Mrs. Hill, for example, living on the outskirts of the country parish, finds it a lot easier to accept the truth that contraception is out of the question when she remembers the night Father trudged through the snow to her bedside last winter when she had the emergency Caesarean. She still tells her friends how good it felt to have him there with the sacraments beside the doctor.

In an old Latin-American parish where I was staying, the older people still speak of the long-dead Jesuit visiting missionary whose fidelity was such that on at least one occasion his horse didn't make it, "but Father did. On First Friday morning he was right there, for Mass through the weekend." St. Ignatius in his Spiritual Exercises makes a big point of our Leader having led the way in sacrifice and self-immolation. There *is* something to be said for the captain who first slogged through the mud ahead of his men.

When the press of visitors is tedious, we remember that He was not above talking to *anyone,* even the triple-star adulterous Samaritan woman. Until late in the evening He received men like Nicodemus. And those who were to the Apostles a moiling bunch of kids were for Him the very stuff of citizenship in the Kingdom of Heaven.

And how could it be otherwise? Every Sunday, and often during the week, we recite and sing that "for us men, and for our salvation He came down from heaven and was made man." The Church never seems to get accustomed to that fact. She insists that we get down on our knees in wondering joy and thanksgiving every time we say that part of the creed at Mass: how God the Son became man, and in that very becoming man, became a Priest — a truth underlined in those beautiful liturgical cards showing the Blessed Mother at the moment of the Incarnation, with the prayer addressed to her: "O Temple, in which God became a Priest!" All whom He calls to share in His sacrificing priesthood must become ever more deeply imbued with that same high purpose: "for us men and for our salvation" the Word became a Priest.

In this sense the priesthood is for men who can take whatever the world throws at them. Dorothy Thompson told at war's end how the German concentration camp inmate thought long and hard when she asked him what group had shown up best under the awful suffering. His answer, after a long, searching pause: "Priests.'"

But there is a deeper sense in which no man may "take it." As St. Paul's letter to the Hebrews (*the* letter on the priesthood of Christ) puts it, "Nobody can take on himself such a privilege as this . . . His vocation comes from God." (Heb. 5: 4)

Thus the priest remains the man who did not "take" the dignity of the priesthood, who has not chosen Christ, but has rather been chosen by Him, but who must be prepared to "take it" through thick and thin, a "priest forever!"

God grant in these searching times, not least of all behind the Iron and Bamboo Curtains, we prove not entirely unfaithful to Your calling . . .

The Liturgy and Rubrics

Questions and replies **WALTER J. SCHMITZ, S.S., S.T.D.**

WITH the new regulations, just when must we recite the sequence, Dies irae, and when can we omit it completely? Please clarify my difficulty.

The rules concerning the sequence, Dies irae, are as follows: "The recitation or the singing in full of the sequence (Dies irae) is obligatory in:

a) The Mass on the day of death or burial, when the body is present physically or morally;

b) The principal Mass (or, lacking this, the first Mass) on All Souls' Day;

c) In all other Requiem Masses, Dies irae may be said or omitted as the Celebrant wishes.

And so in daily private Masses (i.e., which are neither 'privileged,' conventual, nor sung) it may be said or omitted as the Celebrant wishes.

Special Jubilee Mass

This year is the Centennial year for our parish. We are planning to have a Solemn High Mass Coram Episcopo on Sunday, July 27. According to the ordo, the Mass for that day should be the Mass for the Ninth Sunday after Pentecost, commemorating the Mass for ***St. Pantaleon. Since this Mass*** *will represent our Jubilee Mass, would it be permissible for us to have the Mass in honor of St. Patrick, commemorating the Mass for the Ninth Sunday after Pentecost and the Mass for St. Pantaleon? Would the choir sing the "Ecce Sacerdos" as the procession moves in for the Mass, even though the Mass will be a field Mass?*

If our correspondent writes into the chancery office, we feel reasonably sure that permission will be given to offer a solemn votive Mass in honor of St. Patrick on the occasion of the centenary of the parish. Certain conditions are necessary for a solemn votive Mass and for this occasion the conditions are present. A solemn votive Mass is one celebrated with extrinsic solemnity (i.e., a solemn Mass, or at least a sung one, in presence of a large gathering, for a grave and, at the same time, public reason, by order, or with the permission, of the Ordinary of the place). This particular Sunday admits a solemn votive Mass. At this Mass, there will be a commemoration *only* of the Sunday and not of St. Pantaleon. The choir should sing the "Ecce Sacerdos Magnus" with the Ordinary presiding.

Funeral Procedure

In Matters Liturgical (*No.* 425) *in speaking of meeting the body at the door of the Church for a funeral, it says: "The officiating priest may not wear an*

alb instead of the surplice; if he is to celebrate the funeral Mass afterward, he must retire to the sacristy after leading the body into the church and then only may he vest for Mass beginning with the amice." Is this to be done, or is there a licit custom allowing the contrary? And in No. 426 it appears that the sacred ministers in a Solemn Funeral are not to go with the officiating priest to the door of the church to meet the body. Is this correct?

Very few priests follow the custom as outlined by Fathers Wuest - Mullaney - Barry. The celebrant of the Mass, whether it be a sung Mass or a solemn Mass, customarily meets the body, wearing the amice, alb, cincture, stole and black cope.

All the rubricians state that when the funeral Mass is a Solemn Requiem Mass, only the celebrant goes to meet the body. The deacon and subdeacon do not accompany him for this part of the ceremony. They do, however, join him in the balance of the ceremony, the Mass and the absolution.

Permission for Wife To Receive Communion

Every week, I call on one of my good parishioners who has been sick and bedridden for many years. His rather elderly wife gives him excellent care and is anxious to receive Holy Communion whenever I bring the Eucharist to her ailing husband.

The general law forbids such a practice. However, Father Francis Connell of the Redemptorist Fathers feels that there is sufficient reason for the wife in question to receive Holy Communion with her husband on the occasion of the priest's visit.

Communion to the Sick

At a recent gathering of priests we had some discussion as regards the prayers to be said when the priest returns to the altar after giving Holy Communion to the sick in the hospital. According to my ritual and the authors I consulted the order seems to be as follows: Panem de caelo; Dominus vobiscum; and Oremus, Deus, qui nobis etc. . . .

Another priest claims that no distinction is to be drawn between Communion to the sick and Communion before or after Mass. Hence, he argues that we must say the following prayers when we come back to the altar after giving Communion to the sick in the hospital: O sacrum convivium; Panem de coelo; Domine exaudi orationem meam; Dominus vobiscum and Oremus, Deus, qui nobis etc. . . .

He quoted a liturgist and stated that the law does not distinguish between the sick and the ordinary faithful. I would appreciate your answer to this problem.

We read the following in the

Roman Ritual by Father Weller: "If the priest has brought with him another consecrated particle . . . he carries it away, proceeding in reverent manner to the church in the same order as he came, saying meanwhile Psalm 148, Laudate Dominum de caelis, etc., as well as other psalms and hymns as time permits. Having returned to the church, he places the Sacrament on the altar, genuflects, and says: Panem de caelo, etc., Dominus vobiscum and the oration Deus, qui nobis etc."

Vigil Service Deacon and Subdeacon

Why cannot the deacon and subdeacon, both of whom are priests, along with any other priests who may be present, receive Holy Communion at the midnight Mass of the Easter Vigil service? It should be stated that all these priests mentioned intend to celebrate Mass on Easter morning. As far as I can answer my own question, the main reason seems to be that one cannot receive Holy Communion twice in the same day. Yet, is it not true that one celebrating the Easter Vigil Mass offered at midnight may offer another Mass on Easter morning even though he has no faculty to binate? Still, one who has the faculty to binate may offer two Masses on Easter morning, besides the midnight Vigil Mass, thus making three Masses offered on Easter.

Does it not seem fitting for all those who participate in the Easter Vigil, especially the ministers of the Mass, to be able to participate to the fullest, i.e., by receiving Holy Communion, even though they are going to celebrate another Mass on Easter morning?

For priests there is no other answer than the fact that the law says they cannot receive Holy Communion at the midnight Vigil Service if they are to offer Holy Mass on Easter Sunday. The faithful who receive at this midnight Vigil Service may not receive Holy Communion again on Easter Sunday if they attend a morning or afternoon Mass on Easter Sunday. The priest who offers the Mass at the Vigil Service is especially privileged, since this Mass does not strictly count for Holy Saturday nor does it count for Easter Sunday. It occurs between the hours of Holy Saturday and Easter Sunday.

Holy Week Ceremonies

At the Easter Vigil Mass what position does the congregation assume a) during the chanting of the triple Alleluia and psalm "confitemini" following the Epistle? b) during the chanting of Lauds after Communion?

They stand for the solemn chanting of the triple Alleluia after the Epistle and for the "Confitemini." They sit for the psalm of Lauds but stand for the Benedictus antiphon as well as for the Benedictus itself.

The Code of Canon Law

Questions answered **V. REV. PAUL R. COYLE, J.C.D.**

DOES the Canon Law give any recognition to the possibility of the parties to be married who are free to be married in the eyes of the Church but are forbidden to be married by the civil law?

The Holy See has given attention to the cases of moral absence of authorized priests, i.e., when they were actually present but when, because of the prohibiting prescripts of the civil law, they could not witness the marriage in question. A celebrated case of this type is seen in the Instruction of the Congregation for the Faith to the Prefect of the Missions on Curacao in the year 1785. Being a Dutch possession, the island was in the hands of rulers inimical to the Church. There was enacted a law that required a sum of 50 florins to be paid before marriage. Many of the Catholics were poor and could not pay this amount. If the priest, nevertheless, assisted at the marriage, he ran afoul of the law and subjected himself to very grave penalties.

As an answer to this dilemma, the Congregation advised that the priest, having apprised himself of the fact that no canonical impediment was present and likewise that the couple was unable to pay the required civil tax, could permit such a couple to contract marriage in the presence simply of two witnesses. *"Ita se gerat Praefectus Missionis in casu necessitatis et magnae contrahentium inopiae." A warning,* however, was issued that the priests should beware of all fraud and should obviate all danger that could result from the reaction of the civil authorities if such a course of action were pursued too often.

Another instance that might be adduced is the decision of the Congregation of the Council on May 27, 1893, in regard to a marriage case presented to it. The facts were the following: A French baron and a 16 year old girl eloped to Switzerland and contracted marriage there. Because of the civil laws in regard to age, they could not contract marriage in France. Since they had no domicile in Switzerland and had no delegation from their proper pastor, the validity of the marriage was impugned on the ground that the decree *Tametsi* was not observed. The Defender of the Marriage Bond upheld the validity of the marriage on the ground that, if a couple could not go to their proper pastor, and if there were no other impediments to stand in the way, they could validly contract marriage simply in the presence of at least two witnesses. This was the constant practice of the Holy See.

In the case at issue, the

HERDER OF ST. LOUIS

Every priest will want to have his own copy . . .

SACRAMENTAL THEOLOGY

by CLARENCE McAULIFFE, S.J.

No other original book in English deals so comprehensively and clearly with the dogma of the Mass and the sacraments.

- Parish priests will have ample matter for many sermons for Sundays, Forty Hours, Novenas, Lenten Series.
- Professors in colleges and universities will at last be able to teach genuine theology to their students.
- Priest professors in seminaries will want to read this during their immediate preparation for classes.
- Theological seminarians who are hampered by the Latin language will find this an indispensable ally.

An orderly book in thesis form. Original translations of Denzinger. Apt citations from the Fathers. Scripture texts explained. Practical objections answered. All syllogisms in form. Comprehensive detailed index.

476 pages, $6.00

NEW LIFE IN CATHOLIC SCHOOLS

By Leo R. Ward, C.S.C. A provocative, controversial analysis of Catholic education by the author of **Blueprint for a Catholic University.** Do our Catholic schools need a "shot in the arm?" Father Ward is convinced they are not reaching their true target. They fail to contribute their share of top scholars and scientists. The piety motive obscures zeal for scholarship.

200 pages, $3.95

B. HERDER BOOK CO.

15 & 17 S. Broadway, St. Louis 2, Mo.

couple had the right to marry according to the divine and ecclesiastical law, but were prohibited from exercising that right till the girl became 21 years of age, the required age according to civil law. In order that the divine and ecclesiastical law be not frustrated and the couple barred from the free exercise of their natural right to contract marriage, they could contract marriage anywhere outside of France, apart from all need of their proper pastor to issue a delegation to the priest who would assist at their marriage. It was the farthest from the mind and purpose of the Council of Trent to hinder the freedom to contract marriage. The Congregation upheld his position and the validity of the marriage was sustained.

(Fes, "Canon 1098," p. 33)

HOW often should the extraordinary confessor go to the convent for the purpose of hearing confessions? Is it possible for the extraordinary confessor to supply for the ordinary confessor without obtaining additional faculties? Must the Sisters come to confession to the extraordinary confessor?

The Council of Trent required the extraordinary confessor to go to the convent only twice a year. This was confirmed by the subsequent Pontiffs who wrote on this point and the practice continued until the time of the decree of the "Cum de Sacramentalibus" of 1913 when the Congregation for Religious substituted the word *pluries*. This, however, was very indefinite and authors, appealing to the rule of law that plurality is contained in the number 2, *("pluralis locutio duorum numero est contenta")*, interpreted the law as requiring at the most two visits to hear confessions.

It was no doubt to remove this difficulty and show that the intention of the Church is to a greater frequency of approach, that four visits are required by the canon. The four intervals need not be equal. The confessor should go about once every three months, but a difference of a week or two is not of importance. The ember weeks, marking the change of the seasons, have become by a laudable custom the times generally observed for the approach of the extraordinary confessor. This is however in no way prescribed and nothing prevents the presentation of the extraordinary confessor at other times, e.g., during retreats.

The question arises — Can the extraordinary confessor go to the convent more than four times a year to discharge his functions?

Fanfani, Shafer and Vermeersch-Creusen take the view that he can not of his own free will, for whether that would be opportune is left to the judgment as well as the

consent of the bishop. If such were the case, he would become like the ordinary confessor. The contrary view sponsored by Aertnys-Damen, Papi, Genicot, Kinane, Mothon and Battandier is the better, in proof of which the following reasons are submitted:

The words are *qui quater saltem in anno accedat.* Now the words of any law must be understood according to their proper signification in the text and context.

According to common usage this word *saltem* has the meaning of "at least, or at the least, or the minimum." It evidently implies here that the minimum number of times that the extraordinary confessor is to visit the convent for the purpose of hearing confessions is four times a year but that he may do so more frequently. If *four* was the maximum number of times that he should approach them, either the word *saltem* should have been omitted entirely, for it is unnecessary and misleading, or a restrictive phrase such as *ne pluries quam quater,* should have been inserted to show the exact meaning.

Canon 18 demands in interpreting a doubtful law, that besides the words of the law, parallel places in the Code

FOR MALE VOICES

MISSA MARIALIS

four-part alternating with popolo

by Richard Ginder

A virile Mass,easily performed

Ideal for seminaries and other communities of men

J. FISCHER & BRO.
119 W. 40th St., New York 18

STAINED-GLASS effects . . .

Churchmen, Architects etc. find in LITHOPHANE the lasting beauty & values of costly stained-glass. Inexpensive, it applies to your present smooth glass.

Send for FREE Samples, Catalog DEP'T. A

I/VAL/CO., 5206 Tilden Ave., B'klyn 3, N. Y.

should be consulted. The word *saltem* is used in the same way in which it has just been interpreted in various places in the Code.

Following the third method of Canon 18 it is evident that this was the mind of the legislature. Before the Code, as explained above, there was a dispute in regard to the interpretation of the word *pluries,* which some, following the rule of law "pluralis locutio in numero duorum est contenta," considered to imply two visits as sufficient. The legislator used the word *saltem* to settle this dispute, requiring at least four visits and thereby approving the custom existing before the Code of having him go four times a year at the ember weeks.

It may be objected that if more than four visits are permitted, where can a limit be set? It is evident that the extraordinary confessor may not go so frequently as to become almost an ordinary confessor, for the Council of Trent permitted it two or three times, the "Normae" of 1901 even more often, while the decree "Cum de Sacramentalibus" extended this to include several visits ("pluries").

These must be the norm, and since the exceptional needs of the community, e.g., the community desiring the extraordinary confessor at the time of retreats, Kinane is justified in placing the number at about six or seven times. It is true that the Ordinary can limit the number of times the extraordi-

Father . . Are financial burdens getting you down?

Does your parish need greater ordinary funds?
— — additional education facilities?
— — sanctuary space?

Every day more and more pastors are turning to professional fund raisers, leaving themselves free to perform their pastoral duties. Our business is to help churches . . . to solve financial problems through dignified, professional supervision.

Ask one of these recent clients

Blessed Sacrament	**Norfolk, Va.**	**Pledged $130,000**
St. Joseph's	**Mantua, Ohio**	**Pledged $105,000**
Our Lady of Perpetual Help	**Aurora, Ohio**	**Pledged $ 78,000**
St. Joan of Arc	**Chagrin Falls, O.**	**Pledged $ 64,000**

IVAN S. JUSTICE AND ASSOCIATES
214 WASHINGTON AVENUE, ELYRIA, OHIO
MEMBER AFFILIATED FUND RAISERS COUNSEL

nary confessor can go, for he alone can delegate jurisdiction for the confessions of religious women. But if the Ordinary has appointed him without any restriction of this kind, without any further authority he may hear confessions more than four times.

If he heard beyond the times permitted by Canon 520, § 1, or the rule of the Ordinary, provided he had not been told that his jurisdiction ceased after a certain number of visits, the confessions are valid although his action is unlawful.

All Should Go

If he should go two or three times more of his own accord to hear the confessions of the community, it seems, from the wording of the canon, that all the religious should present themselves to him.

The old law required that all dwelling in the monastery, both nuns and secular women, who were there as students, guests, sick or servants, etc., present themselves to the extraordinary confessor. Refusal to do so by the nuns was to be punished by their superioresses, while girl students making the same refusal were to be expelled. This obligation was restricted by the decree "Cum de Sacramentalibus" to religious properly so-called.

This restriction is adopted by the present canon. Therefore, the obligation of presentation of self to the extraordinary confessor only binds religious

ORGAN BUILDING PIONEERS

CASAVANT ORGAN,
Akron, Ohio

Though the Casavants first used electromagnetic action in 1890 it was not until five years later that the sliderless organ chests replaced the old style slide chests. Samuel Casavant's pioneer invention still provides a standard from which the majority of the world's great organs are built.

Casavant Frères LIMITED
Designers and Builders of Organs and Church Furniture
ST. HYACINTHE, P. Q. CANADA

Sturdy and lightweight. Of top grain cowhide. Fully lined. Made to carry the clergyman's every travel accessory. 2 inside pockets for storage. Compact. 2 double-duty leather handles. Zipper. Strong lock and key.

CLERGYMAN'S TRAVELING BAG

Style	Size	Price
1235	11½x8¾x5	$ 9.50
225	15x11x7	11.75
1860	17x9½x12	14.25
2060	20x11½x12½	19.75

WRITE FOR BOOKLET of TRAVEL CASES and BRIEF BAGS for CLERGY

Mail orders shipped the same day received. Add 75c shipping and handling charge. Send check or money order. Money back guarantee.

ALLIED BRIEF CASE CO. Dept. P17
186 Fifth Avenue, N. Y. 10, N. Y.

properly so-called, i.e., nuns with solemn vows or sisters with simple vows, and novices must also present themselves since they are to have an extraordinary confessor although not necessarily distinct from the extraordinary confessor of the professed.

Pious societies of women living in community even without vows are also bound to the observance of this law since the Code prescribes the same discipline for them. Girl students in colleges were explicitly exempted from this law by the Congregation of Bishops and Regulars before the Code.

"At least to receive his blessing." It is not prescribed that the individual religious make a sacramental confession to the extraordinary confessor. This dates from the time of Benedict XIV who interpreted the words of the Council of Trent "Qui omnium confessiones audire debeat" as not implying an obligation to make sacramental confession if they did not so desire, but only of presenting themselves to receive salutary advice. This was prudently decided so that all the religious could without shame present themselves to the extraordinary confessor, and to prevent the suspicion that might arise if certain nuns went to him and others did not. The reason for approach of the former might have become a matter of discussion among the others.

(McCormick, "Confessors of Religious," p. 139)

BOOK REVIEWS

Thunder in the Distance

by Jacques Leclercq
tr. by George Lamb

Sheed & Ward, New York
1958, pp. 322, $5.00

THIRTY-TWO years ago, on October 28, 1926, Pope Pius XI personally consecrated the first Chinese bishops of the modern era and opened a new page of Church history in China. Behind the dramatic vindication of ecclesiastical policy for mission lands lies the no less dramatic life-story of China's modern apostle — Father Frederick Vincent Lebbe.

Thunder in the Distance (Father Lebbe's Chinese name) is the title of Jacques Leclercq's extremely well written account of the man and the career that shaped the course of the Church in the Orient. The twenty-four year old, Belgian born Vincentian student, apparently stymied by poor health in fulfilling his desire to be a missioner, is suddenly rushed from France to China in 1901 by Bishop Favier, head of the

Lazarist mission in North China. What young Vincent Lebbe lacked in physical qualifications was amply supplied by his missionary zeal and sympathy for the people he served.

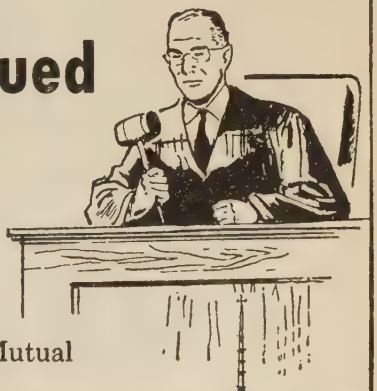
From the first, the young neophyte identified himself with the Chinese in a manner that is reminiscent of Paul of Tarsus. Actually, under the guidance and influence of his seminary friend and later fellow-missioner, Father Anthony Cotta, Vincent had grounded his spiritual life on the Apostle to the Gentiles.

Lebbe and Cotta were inseparable. "After my parents and vocation, I believe the greatest gift I received from God is that of your friendship," Vincent Lebbe wrote to Anthony Cotta. They were especially of the same conviction when it came to evaluating the Chinese scene as it was in the early 1900's. The role in which the two Vincentian missioners found themselves cast by the attitude of the European priests towards the Chinese, was that of reformers.

Irked by the injustices and secondary positions accorded the Chinese priests, the two men set their goal at establishing in fact what had always been proclaimed by the Holy See: an indigenous Church under a national hierarchy. Obstructing the accomplishment of their forthright ef-

You Can Be Sued

Legal immunity for religious organizations has collapsed in many states.
Public liability insurance protecting your parish for injuries to the public is available through Catholic Mutual



CATHOLIC MUTUAL RELIEF SOCIETY OF AMERICA
A non-profit self-insurance fund for Catholic Church properties
BOX 1155 OMAHA 1, NEBRASKA

fort were the claims of the French Government to a protectorate over the Missions, the long-standing policy of segregation of foreign and Chinese priests, and politico-ecclesiastical complications that arose from the extension of the French concession in Tientsin.

Hardly Local Issues

In spite of the eminently successful apostolate for converts of Fathers Lebbe and Cotta, in North China they were unable to withstand the three ogres that stalked them. The group of priests that supported an integrated Church of Chinese and foreign priests was disbanded: Father Lebbe was ordered to South China, Father Cotta to Quito, Ecuador.

The points at issue, however — the Europeanization of the missions — were by no means local issues of Peking and Tientsin. Based on information supplied by Fathers Lebbe and Cotta about the Chinese scene, the Holy Father's letter *Maximum illud*, dated November 30, 1919, restated in sharp and precise terms the irrevocable position of the Church in respect to the national clergy, and sternly disapproved the then missionary policy that was being followed. The final and decisive verdict was written with the personal consecration of the six Chinese bishops by Pope Pius XI.

STERLING SILVER

CHALICES

Beautiful artistry and skilled workmanship give distinction to each Chalice in Shreve's extensive selection. Prices (including paten and case) range from $125.

Write for our Catalog

SHREVE'S

SAN FRANCISCO 8 CALIFORNIA

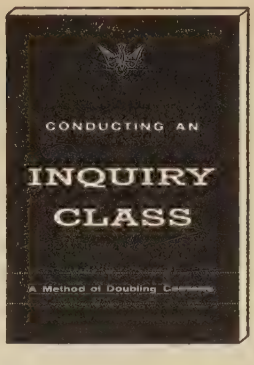
Established 1852

Book Reviews

Father Lebbe returned once more to his beloved China from Europe, where he had gone to aid the Chinese overseas students. He became a Chinese citizen; he lived to inspire the foundation in Europe of the "Society of Auxiliaries of the Missions" and the "Lay Auxiliaries of the Missions," and to found in China the "Little Brothers of St. John the Baptist" and the "Little Sisters of St. Teresa of the Child Jesus"; to witness the beginning of the liquidation of Free China by the Communists. Imprisonment by the Reds even though he was freed by the personal intervention of Chinag Kai Shek, was a contributing cause of Father Lebbe's death in Chungking in 1940.

Readable and inspiring are well-earned credits for the English translation of this book by George Lamb. The dramatization by the author of the unique missioner and campaigner who was Vincent Lebbe, of his times and his opponents, makes excellent reading. But in the virtues of the book lie also the defects that are attributable to it. Generalizations of the arrogance of foreign missioners, of the quality of European bishops, of the worst features of the French Protectorate, certainly heighten the stature of Father Lebbe. But these same characteristics — untrue for the whole of China as they may have been true of Tientsin — are bound to make the book as controversial as the missioner Lebbe was in China. It must be agreed with the author that here is no historical document on the modern missions of China, but rather an attempt to give "a true pic-

NEW . . . *and needed!*



Designed to assist pastor and lay leader to bring the churchless to the Inquiry Class.

A hand-book for training the zealous parishioner

From prayers to plans and book lists, this new manual sets out the basic procedures tested by one of America's foremost leaders in the Apostolate to the Convert.

In 24-pages, Father O'Brien outlines the method of: 1) recruiting prospects, 2) conducting the class, 3) receiving the converts.

Stressed generally is the necessity for fostering a pastor-parish zeal for convert work; particularly, the teamwork needed between pastor and a select group of laymen to man an appealing and effective program.

Details and suggestions presented in this booklet are of invaluable aid to pastor and layman. They will prevent repetition of mistakes made in the past and will presage success in future endeavors.

30c per copy

Five or more, 25c each
$11.50 per 100 plus postage

OUR SUNDAY VISITOR INC.
HUNTINGTON, INDIANA

ture of Father Lebbe's life and his greatness," albeit in the telling, the superlative qualities of Father Lebbe's fellow-missioners fade in the shadows of the background. — Thomas J. Bauer, M. M., Maryknoll, N.Y.

Missale Romanum

Editio XXXII

F. Pustet, Regensburg, 1958, pp. 1046, $15.00

WHAT a treat to have and examine a hand-Missal so beautifully made and printed as this. With an Imprimatur dated Feb. 2, 1958, it contains the new order for Holy Week, the new feasts of St. Joseph the Worker and the Queenship of Mary, with SS. Philip & James properly transferred to May 11.

Having read that much, the reader will be correct in assuming that the Missal has been completely adjusted to all the changes in the liturgy indicated by the Holy See in recent years. The Solemnity of St. Joseph with its octave is gone, and while the new Mass of the Assumption is included, the Commemoration is dropped throughout succeeding days, as with All Saints, Immaculate Conception, etc.

The Mass of St. Isidore is in the appendix (pro aliquibus locis), together with St. Peter Claver, Our Lady of Perpetual Help, and Our Lady of the Miraculous Medal. A special appendix for the United States includes, among others, the Masses of Mother Cabrini, St. Louise de Marillac, St. John Fisher, the North American Martyrs, and Bl. Martin de Porres.

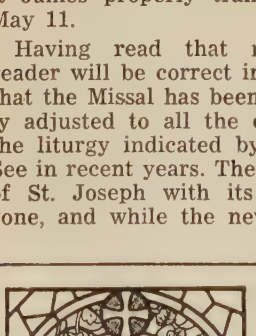
The price looks steep, but these are inflationary times and, in this reviewer's opinion, the purchaser is getting full value in this book. — R.G.

The Spiritans—A History Of The Congregation Of The Holy Ghost

by Henry S. Koren, C.S.Sp.

Duquesne University Press, Pittsburgh, 1958, xxix and 641 pages $5.75 paper, $6.50 cloth

ONE wonders why the Holy Ghost Fathers have waited



MAKE PLAIN GLASS INTO STAINED GLASS

Through the use of low cost Windowphanie plain glass windows can be transformed into rich, beautiful church windows.

EASILY APPLIED FREE SAMPLES

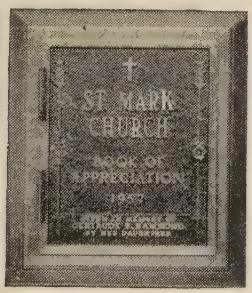
Windowphanie Co.

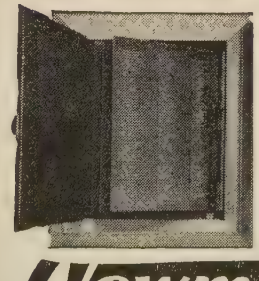
SERVING SINCE 1901

P. O. Box 229, Dept. P, Glen Ridge, N. J.

so long before making their history known to the general public. To my knowledge, there does not exist a single American book either about the Order in general or about any individual Spiritans, except a few unsatisfactory biographies of Francis Libermann, the famous convert Jew who became their "Second Founder." Yet the present volume shows that they have scores of interesting personalities who should not be consigned to oblivion. Restricting ourselves to a single example pertaining to the United States, one might note that Archbishop Marechal of Baltimore took the unusual step of personally commissioning the biography of Father John Francis Moranville, the first Spiritan to reside in this country, yet since 1843 nothing more has been done to make known the intriguing life of this holy priest. Undoubtedly, it is their own failure to write about themselves that is largely to blame for the neglect and misconceptions about which the author complains. Probably the new series of which this is the first volume will remedy the situation.

Since the author complained specifically that historians have all too frequently neglected the





"BOOK OF APPRECIATION"

List Contributors Economically In Everlasting Bronze

Pastors, note! List contributors to building funds, not for a few years but for posterity.

TWO SIZES NOW AVAILABLE

25" x 32" for 3250 names; 15" x 18" for 1050 names, copper pages, letters etched in relief.

"We are very highly satisfied," Rt. Rev. Msgr. J. Fred Krebs, Dubuque, Iowa

TODAY write for Folders of Bronze books and Bronze Tablet Catalog.

Newman BROTHERS, INC.
EST. 1882 680 W. 4th St., Cincinnati 3, Ohio

Spiritans' role in Africa, I consulted Neill and Schmandt's *History of the Catholic Church* (Bruce, 1957), and was forced to conclude that this otherwise excellent work justified his complaint. When it treats of the African missions, it does not mention the Holy Ghost Fathers at all (pp. 581 ff.). Yet they were the first to take up the work of evangelizing the Dark Continent in modern times and have sent more men there than any other congregation in all of Africa's history. Moreover, Neill and Schmandt's thesis that nineteenth century missionary work was dominated by nationalistic notices does not measure up with the data presented in Father Koren's book. His numerous sources seem not to have been available to them.

Although the book is published under academic auspices and thus may seem to threaten its purchaser with many hours of painfully accurate but extremely dull reading, one is agreeably surprised by the fluency of style and the sustained interest generated by the story. Only on a few occasions (e.g., chaps. XIII and XIV, which could not very well have been omitted), does the story lose a little of its flavor for the general reader. On the other hand, there are sections which are very fascinating. For instance, the eighteenth century work of the Spiritans among the Arcadians before and after the British conquest of Nova Scotia

Delayed Vocations

WHO?.....Men of high school education or its equivalent

HOW?.....by accelerated courses in Latin and kindred subjects

WHAT?.....can prepare for the Diocesan or Religious Priesthood

WHERE?.....under the direction of the Salvatorian Fathers at Jordan Seminary, Menominee, Michigan.

COST?.....Tuition, Room, Board: $250.00 per semester.

Write: **The Registrar**
JORDAN SEMINARY, Menominee 3, Mich.

is true Prescott material. Everyone who has ever read Longfellow's *Evangeline* has met these hardy pioneer priests without realizing that they come from the Congregation of the Holy Ghost.

A Fluent Style

Particularly impressive to this reviewer are Chapters VII and XIX. The former considers the spiritual and apostolic doctrine of Venerable Francis Libermann and shows the world-wide influence still wielded by this frail epileptic who, after mastering recurrent temptations to commit suicide, showed great psychological insights into the spiritual life and initiated the "Little Way" that was later popularized by St. Therese of Lisieux. In Chapter XIX the author manages to condense an enormous wealth of highly divergent data into a connected and very readable text that shows how the Spiritans inaugurated and systematized the conversion of Africa by founding truly native churches.

Any attempts to give more particulars about this book would lead us too far afield. Suffice it to say that we heartily recommend this richly illustrated, carefully documented, and modestly priced volume to our readers. It deserves to be in any priest's library, whether he is personally acquainted with any Spiritans or not, for he can gain a wealth of lived wisdom from it — Paul R. Coyle, Pittsburgh, Pa.

A Life Income Investment

Invest through our

MISSION CONTRACT

(Annuity)

A good way of aiding charity and receiving a reasonable

INTEREST FOR LIFE

for details, write to

REV. FATHER RALPH, Nat'l Dir.

S.V.D. CATHOLIC UNIVERSITIES

316 N. Michigan Ave. Chicago 1, Ill.

Continued from page 727

lars amounts to Rs 10. I'll gladly accept any good old magazines (Catholic) also. Please see if I could get some scapulars and rosaries too, and picture books on the Faith for the children.

And I ask a favor, if you could send me some books for my theology course, especially for Moral Theology and also books along the catechetical line. Just imagine a seminarian out here just gaping in wonder at the books the seminarians in America devour! Recently Father Johannes Hofinger, S.J. came here to give us some lectures on Liturgy and its value in the Missions. I went to have a personal chat with him and he gave me a good bibliography but, alas, where is the money?

For all the help tendered to me either by you or some other benefactor intimated by you, I shall be very grateful. Especially will I appreciate some books.

Caritas urget me to pray for you. Do pray for our missions out here.

Brother Stanley (D'Souza)
Hedmonstone Road
Allahabad 1
U. P. India

The 'Padded' Ordo

I for one would certainly roar in protest if that "useless junk" in the Ordo were omitted.

Robert J. Lochner
Glyndon, Maryland

NOWILTEX COLLARS

NEVER NEED LAUNDERING

Fresh as Linen — Outwears Linen

These are the advantages of our waterproof collars. When soiled wipe clean with cold water and soap—then dry. Always fresh and new looking. Approved and recommended by the Religious throughout the world. For greater comfort, economy, convenience, wear "NOWILTEX." Ask your Catholic Goods Dealer or write us for literature.

The Parsons and Parsons Co.
Est. 1879
Dept. B, 413-415 Huron Road
CLEVELAND 15, OHIO

Ask your dealer for the **ORIGINAL SELF-LITE CHARCOAL,** the superior censer briquette. 26 years of outstanding service.

Mfd. by CHAR-LITE MFG. CO.
ST. LOUIS 3, MO.

COLLECTION ENVELOPES

ADAPTABLE

ECONOMICAL

GUARANTEED

Exclusively Catholic

Modern church collection envelopes from OSV are planned and produced according to the most advanced methods of printing and manufacturing.

Each envelope set is adaptable — styled and produced according to the wishes and needs of the Pastor and parish. The printing for each envelope set is styled to your own specifications.

Please send us your specifications. We will reply immediately with samples and a price quotation on your requirements. There is no obligation.

ENVELOPE DEPARTMENT

OUR SUNDAY VISITOR

HUNTINGTON, INDIANA

Advertisers
IN THIS ISSUE

ACTA Publications 714
Allied Brief Case Co. 773
Ave Maria Press 728

Calhoun Company, The L. A. 710
Casavant Freres Limitee 773
Catholic Boy, The 723
Catholic Mutual Relief Society 775
Char-Lite Mfg. Co. 782
Clermart 720
Community Counselling Service Inc. 716-717
Crow Wing Garments 707

Emkay Candles ..... Second Cover

Finn & Associates, Thomas R. 705
Fischer & Bro. J. 771
Francis Company, The Charles J. 725

Gold Company, Hugo A. 706
Grail Publications 711

Heinzeller, Hans & Adolph 724
Herder Book Company, B. 769
Home Plating Company Inc. 726

Isinglass Valance Company 771

Jordan Seminary 780
Justice & Associates, Ivan S. 772

Lawson Associates Inc. 721

Mahoney, Wielert & O'Brien 713
McLaughlin & Reilly Co. 720
Microsound 726
Muench-Kreuzer Candle Co. Inc. 2d Cover

Newman Brothers Inc. 779
Newman Press, The 712

Our Sunday Visitor Inc., 3rd cover, 777-783

Parsons and Parsons Co. 782
Pflaum Publisher Inc., Geo. A. 719

Shreve & Company 776
S.V.D. Catholic Universities 781

Toomey & Co., The R. J. 715

United Book Service 709

Westport Fibercraft Company 718
Will & Baumer Candle Co. Inc. Back Cover
Windowphanie Company 778

Correspondence

Protests Female Contributors

I was a loyal and regular subscriber to The Acolyte, with the subcaption "To serve the priest." Then the pages of The Acolyte were opened to clergy-baiting females. In the course of time, The Acolyte met its well merited death.

The Acolyte was ordained THE PRIEST I subscribed. Then came articles by women — Hilda Graef, et al. — and my subscription was discontinued. Whatever copies were sent thereafter went into the wastebasket unread.

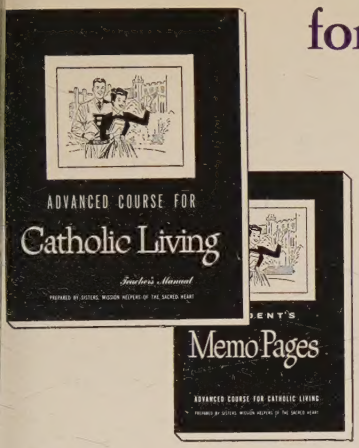
Do you still have females, some anti-clerical, some priest-baiting, writing for THE PRIEST? If so, I want none of it. If you have wisely discontinued taking articles from them, I'll try THE PRIEST again. Don't forget the condition.

Incidentally, I like your articles in OUR SUNDAY VISITOR.

F. B. Kraus
New Munster
Wisconsin

Despite Father Kraus' preference, we cannot possibly guarantee that we will never feature articles which some of our readers may consider "priest baiting," nor can we promise that Hilda Graef or some other authority who happens to be female will not appear. No editor could do that. The fact is that some women achieve eminence in their field either despite or perhaps because of their sex with its own peculiarly unfathomable insights. — Editors.

plan now for Fall classes . . .



for Catholic students

IN PUBLIC HIGH SCHOOLS

* * * *

ADVANCED COURSE FOR CATHOLIC LIVING

THE course, prepared by Sisters, Mission Helpers of the Sacred Heart, aims to convence, to inspire and to enable the Catholic students attending public high schools to live and express their convictions. It provides for lack of Catholic background, as well as for the need of a new approach. The whole theme is to train in Catholic thinking and Catholic living to form the distinctly Catholic character in Christ.

	Single Copy	5 or More	100 Copies
BOOK ONE—Freshmen Year			
.....TEACHER'S MANUAL 216 pages, size 8½" x 11"	2.75	2.50	130.00
.....STUDENTS MEMO PAGES 120 pages, size 6" x 9"	1.25	1.10	50.00
BOOK TWO—Sophomore Year			
.....TEACHER'S MANUAL 192 pages, size 8½" x 11"	2.50	2.25	125.00
.....STUDENTS MEMO PAGES 96 pages, size 6" x 9"	1.00	.85	40.00
BOOK THREE—Junior Year			
.....TEACHER'S MANUAL 144 pages, size 8½" x 11"	2.25	2.00	120.00
.....STUDENTS MEMO PAGES 96 pages, size 6" x 9"	1.00	.85	40.00

Volume IV of both Manual and Students' books are in preparation but no definite publication date has been set.

ORDER FROM THE BOOK DEPARTMENT

OUR SUNDAY VISITOR, INC.
HUNTINGTON, INDIANA

NOW a Complete Line of 8-DAY SANCTUARY LIGHTS by WILL & BAUMER

Every light in Will & Baumer's wide selection of mixes is made to conform to Canonical prescription for varying diocesan conditions and is suited in every way to the purposes for which they are made.

The complete line of Will & Baumer 8-Day Sanctuary Lights provides these important advantages:

- **8 full days' burning time.**
- **Dependability; clear, steady flame.**
- **Optimum flame for high visibility.**
- **Wide choice of mixes.**
- **Easy to change.**
- **Fits standard sanctuary lamps.**
- **Quick, easy lighting.**
- **Keep fresh in storage.**
- **Designed especially for sanctuary use.**
- **Fit liturgical prescription and suited to the high purpose of its use.**
- **Tailored to the economic realities of your parish.**

STANDARD PACKING

All Will & Baumer Sanctolites, packed in attractive glass bottle style containers are capped with a metallic foil seal to distinguish them from Votive Lights and to provide protection against dust and other contamination.

WILL & BAUMER
Sanctuary Light Oil

A guaranteed 100% pure vegetable oil in light-proof bottles containing 8 days' supply.

For your selection:

Lux Domini	— Made of pure virgin olive oil and 100% pure beeswax.
Missa	— Made of 66⅔% pure beeswax and 33⅓% other waxes.
Altar	— Made of 51% pure beeswax and the balance of other waxes.
Paraffin	— Blended entirely of selected, refined paraffin waxes.

We invite you to choose your Sanctuary Lights from the Will & Baumer complete Sanctuary Light Line.

WILL & BAUMER CANDLE CO., Inc.

Established 1855

The Pioneer Church Candle Manufacturers of America

In Our Second Century of Fine Candlemaking

SYRACUSE · BOSTON · CHICAGO
LOS ANGELES · NEW YORK · MONTREAL